Jacob of Sarug's Homilies on Jesus' Temptation

Texts from Christian Late Antiquity

38

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Jacob of Sarug's Homilies on Jesus' Temptation

Fascicle 33

Edited and Translated by

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PREFACE

In two homilies, nos. 82 and 126 in Bedjan's edition, Jacob of Sarug considers Satan's temptation of Jesus in the wilderness. In what together is certainly one of the most extended meditations on this pericope, Jacob explores the biblical narrative with his customary depth and imagination and presents it squarely as combat between the two of them, combat which Jesus enters in humility and emerges victorious. Jacob is concerned with aligning this event of salvation history with Satan's temptation of Adam, who was defeated by Satan but becomes a victor over him through Jesus' own victory. In addition to linking Jesus with Adam, Jacob also connects him, especially in terms of his fast, with Moses and, less so, with Elijah; Moses also comes into the discussion because he is a source for Jesus in his verbal sparring with Satan. While there were antecedents among the canon of biblical heroes for Jesus' words and actions in this passage, Jesus is unique, for, paradoxically, he appears more human than them and less miraculous.

As far as I know, these homilies have never been translated, at least into any European language, and so I am hopeful that an English version, even with some inevitable faults, will make Jacob, and these two homilies in particular, better known. In keeping with the series, this volume, following some introductory remarks on the two homilies, includes the vocalized Syriac text with a lightly annotated English translation, and indices. I hope especially that the translation, together with the easy-to-compare Syriac text, will be welcome to Syriac students and to others interested in early Christianity, patristics, and the reception of biblical traditions.

ABBREVIATIONS

Albert, *Juifs* = M. Albert, *Homélies contre les juifs par Jacques de Saroug* (PO 38:1; 1976)

Alwan, *Cration* = *Jacques de Saroug, Quatre homélies métriques sur la Création* (CSCO 508–9, Scr. Syri 214–5; 1989)

Bedjan I–VI = *Homiliae Selectae Mar-Jacobi Sarugensis* (Paris and Leipzig, 1905–10 [for vols. 1–5], reprint, with an additional volume, Piscataway, 2006)

C = Old Syriac, Curetonianus

CFMM = Church of the Forty Martyrs, Mardin

CSCO = Corpus Scriptorum Christianorum Orientalium

P = Peshitta

PO = Patrologia Orientalis

S = Old Syriac, Sinaiticus

SL= Michael Sokoloff, *A Syriac Lexicon* (Piscataway and Winona Lake, 2009)

TeCLA = Texts from Christian Late Antiquity

Vööbus, *Überlieferung* = A. Vööbus, *Handschriftliche Überlieferung der Memre-Dichtung des Ja'qob von Serug* I–IV (CSCO 344–5, 421–2 = Subsidia 39–40, 60–61; 1973, 1980).

INTRODUCTION

INFORMATION ON THESE HOMILIES

Homily Title: [Homily 82] On our Lord's Combat with Satan
Source of Text: *Homiliae Selectae Mar-Jacobi Sarugensis*, edited by Paul Bedjan (Paris-Leipzig: Harrassowitz, 1907, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 3, pp. 335–363

Homily Title: [Homily 126] The Second Homily on our Lord's Fight with Satan
Source of Text: *Homiliae Selectae Mar-Jacobi Sarugensis*, edited by Paul Bedjan (Paris-Leipzig: Harrassowitz, 1908, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 4, pp. 610–631

In these two homilies, Jacob of Sarug considers Satan's temptation of Jesus in the wilderness (Mt 4:1–11//Lk 4:1–13, and briefly, Mk 1:12–13). While these homilies treat the same theme, and while there are many overlapping places in them, there are also some distinctive elements in each, including the language used to narrate or describe the same happenings. This brief introduction offers an outline of each homily and, among other things, some remarks on the manuscripts of these homilies, on the homilies as read closely alongside the texts in the Gospels, on Jacob among other interpreters of the Temptation narrative, and on Jacob's vocabulary (for fighting, humility, and the Devil).

It is impossible to say with absolute certainty whether or not the two homilies are authentically Jacobean. Does the identity of theme and similarity of language between the two homilies make inauthenticity of one or the other more likely? This comparative question obviously assumes the certain authenticity of one of the homilies. The manuscript tradition, at least, connects them both to Jacob's name and not to that of any other Syriac poet. The fact that they treat the same subject similarly is hardly an indictment against

their genuineness, since the same author may speak at different times about the same subject in similar and in different ways; we have a number of other cases, too, where Jacob (and other homilists in language-traditions of Christianity) is attributed more than one homily on a particular subject or biblical text. The argument from style is not a solid enough basis for the support of either side of the question. In the end, we may assume that these two homilies are from Jacob's mouth, but we have no grounds to hold on to that assumption too rigidly.

OUTLINE OF THE TWO HOMILIES

Hom. 82

Introductory prayer (1–32)
Address to Jesus as humble victor (33–78)
Jesus the victor for the conquered race through his fast (79–126)
Satan plans his attack, addressing his demons (127–152)
Preamble to the fight (153–192)
Jesus' hunger and Satan's affected concern (193–228)
Jesus' fast and Moses' fast (229–278)
Jesus' first response (279–292)
The second contest (293–334)
Satan's method in the second contest (335–372)
Jacob interrogates Satan (373–406)
Preamble to the third contest (407–453)
Satan's reasoning for the third contest (454–487)
Satan's defeat and departure (488–519)
Arrival of the angels to serve and worship Jesus (520–547)
Conclusion: Jesus the victor for our victory (548–571)

Hom. 126

How Jesus fought with Satan and why (1–30)
Jesus like David fighting Goliath; Adam's defeat (31–64)
Satan prepares for the fight (65–92)
Satan rallies his demons (93–147)
Satan assumes his victory because Jesus has a body (148–171)
Jesus' fast and Moses' fast; Satan's first temptation (172–215)
Satan's affected concern for Jesus' hunger and his words to Jesus (216–247)

Jesus' response (248–273)
Satan's defeat in the first contest and move to the second (274–303)
Satan as interpreter of Scripture (304–323)
Jesus' response for the second contest, Satan's defeat (324–353)
Satan's actions for the third contest (354–379)
Jesus' response and Satan's defeat (380–395)
The angels arrive in service and praise to Jesus (396–419)
Hymn to Jesus (420–435)
Conclusion and final prayer (436–441)

To point out some highlights of the two homilies in terms of difference and similarity that emerge from a comparison of their content and structure, we see that in Hom. 82 Jacob's introduction is somewhat longer and he there brings Jesus' humility immediately to the fore (82.33–78). Hom. 126 is unique for its comparison of Jesus with David fighting Goliath (126.31–64). In both homilies, Satan addresses his demons in preparation for the fight (82.127–192, 126.65–147), and Jacob connects Jesus' fast and Moses' fast (82.229–278, 126.172–215). Hom. 126 is again unique in its discussion of Satan as interpreter of Scripture (126.304–323).

MANUSCRIPTS CONTAINING THESE HOMILIES

For his edition, Bedjan used two manuscripts for Hom. 82:

- 135 (= Oxford Pococke 404; dated 1640/1), no. 27[1]
- R 118 (= Vat. Syr. 118; 10th cent.), no. 21,[2]

and two for Hom. 126:

- M (= "copie de Mossoul")[3]
- R 117 (= Vat. Syr. 117; 12th/13th cent.), no. 150.[4]

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[1] R. Payne Smith, *Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae*, pt. 6, *Codices Syriacos, Carshunicos, Mendaeos Complectens* (Oxford, 1864), col. 424; Vööbus, *Überlieferung*, I 130–131.

[2] S. E. Assemani and J. S. Assemani, *Bibliothecae Apostolicae Vaticanae Codicum Manuscriptorum Catalogus*, pt. 1, vol. 3 (Rome, 1759), p. 109.

[3] Bedjan IV, vii, with no further identification, but it is probably Mar Toma 6, on which see below.

[4] Assemani and Assemani, *Vat. Cat.*, p. 99.

There are several more copies of these two homilies. Given the fact that the manuscripts do not follow a strict and distinct wording for the titles of the two homilies — the operative vocabulary ranging across ܠܐܚܕ̈ܐ, ܐ̈ܘ̈ܐ, ܢܚܝܢܐ, and ܢܚܝܢܘܬܐ — and the fact that Vööbus only gives titles, no incipits, it is not immediately apparent to researchers who have access only to Vööbus' four volumes. But based either on a look at the manuscripts themselves or on existing catalogs beyond Vööbus, the following picture emerges of these additional mss. Hom. 82 is found in (manuscripts listed in chronological order):

- BL Add. 14532 (8th cent.; beg. f. 74r)[5]
- Dam. Patr. 12/15 (dated 1156 or before), no. 81[6]
- Mardin, Church of the Forty Martyrs (CFMM) 130 (12th/13th cent.), pp. 42–51
- Diyarbakır, Syr. Orth. 3 (12th/13th cent.), no. 77
- CFMM 131 (13th cent.), ff. 121r–127r (no. 25)
- Paris syr. 196. (14th cent.)[7]
- CFMM 133 (18th cent,), pp. 703–717 (no. 77)
- CFMM 135 (18th cent.), pp. 50–62

And Hom. 126 is in:

- Vat. syr. 251 (dated 637/8), no. 23[8]
- CFMM 130 (12th/13th cent.), pp. 51–57
- CFMM 132 (13th/14th cent.), ff. 254r–258r[9]

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[5] The manuscript is not principally a homiletic manuscript, but a *catena patrum*. For this text, see William Wright, *Catalogue of Syriac Manuscripts in the British Museum*, pt. 2, (London, 1871), 960.

[6] Filoksinos Yohanna Dolabany, *Catalogue of Syriac Manuscripts in Za'faran Monastery* (ed. Mar Gregorios Yohanna Ibrahim) (Damascus, 1994), p. 49 (Syriac numeration) = p. 50 (English!). Cf. Y. Dolabani, R. Lavenant, S. Brock, and S. K. Samir, "Catalogue des manuscrits de la bibliothèque du patriarcat syrien orthodoxe à Ḥomṣ (Auj. à Damas)," *Parole de l'Orient*, 19 (1994): 605.

[7] H. Zotenberg, *Catalogues des manuscrits syriaques et sabéens (mandaïtes) de la Bibliothèque nationale* (Paris, 1874), 142. Zotenberg gives no incipit but he equates it with Assemani's no. 72 in the list of Jacob's memre at *Bibliotheca Oritentalis* I 315, which matches Bedjan's no. 82.

[8] Assemani and Assemani, *Vat. Cat.*, p. 538.

The following manuscripts are listed in Vööbus, *Überlieferung*, but based on the information available to me, it is not possible to determine which of the homilies occur where, although they are seemingly both in the manuscripts of Chicago, Sharfeh, and Mosul. The manuscripts are listed here in chronological order both with Vööbus' numbering and with the collection name and shelfmark.

- VII 1 81 = Dam. Patr. 12/13 (dated 1031)[10]
- VII 2 82 = Dam. Patr. 12/14 (11th cent.)
- VI 4 87–88 = Chicago, Oriental Institute A 12008 (12th/13th cent.)
- Anh. 1 90–91 = Mosul Mar Toma 6 (13th cent.)[11]
- V 3 19 = Anḥel 3 (13th/14th cent.)
- Anh. 2 34 = Pampakuda 52 (dated 1672/3)
- VI 10 90–91 = Sharfeh Patr. 274 (modern)

In the long run, a new edition based on these additional manuscripts will be desirable, but a cursory look at the manuscripts immediately available to me has not convinced me of the worthwhileness of the endeavor at this stage of research on these two homilies in the face of the labors it would entail. (I checked the only manuscript immediately available to me with Hom. 126, namely CFMM 132, for the lacuna in Bedjan's text [126.123]. This Mardin manuscript agrees exactly with the Mosul copy [as indicated by Bedjan]; see the annotation to that line below.) A collation of the manuscripts will surely reveal cases of different readings, rearranged, missing, or extra lines, and the like, but for the present time Bedjan's text may serve as a reliable basis for at least part of the manuscript tradition for these homilies. Thus, the text and translation that follow are based on his edition.

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[9] This is the estimated date given by Vööbus, *Überlieferung* I 129 gives, but the manuscript seems later than this to me.

[10] The catalog of Dolabani, Lavenant, Brock, and Samir, "Catalogue," 605, offers no further information than Vööbus does on these manuscripts.

[11] This is presumably the "copie de Mossoul" mentioned by Bedjan for Hom. 126 (see above).

JACOB AND THE TEMPTATION NARRATIVES IN THE BIBLE

The account of Satan's temptation of Jesus is recorded in all three synoptic Gospels, but Mark's version (1:12–13) is only a brief mention and wholly dissimilar to those in Matthew and Luke (Mt 4:1–11, Lk 4:1–13). The question naturally arises whether it is discernible if Jacob is following one or other of the evangelical narratives. Later Syriac commentators Išoʿdad of Merv and Barhebraeus explicitly discuss the question of the order of the temptations Satan throws before Jesus. For convenience, we may refer to the temptations as, the temptation for food, the temptation for glory, and the temptation for riches.[12] Matthew gives the three temptations in just this order, while Luke, though also having the food temptation first, had the other two in the reverse order from Matthew. In both homilies Jacob, dedicating a specifically delineated section to each temptation, clearly follows the order of Matthew.

Another obvious difference between the accounts of the two Evangelists is that, in the first temptation, in which the material is stone and bread-to-be, Matthew has "stones" in the plural, while Luke consistently gives it in the singular. Here, too, Jacob follows Matthew exactly: he always has "stones" and never "stone" (82.204, 231, 243, 278; 126.230, 234, 244, 270). The evidence from Jacob for these two details differently handled in the two Gospel narratives makes it clear that the Matthew narrative seems to have been the one in view to Jacob as he composed his two homilies on Jesus' temptation by Satan.[13]

Let us now move from the two different biblical versions to the Syriac versional evidence and consider Jacob's wording and that of the Old Syriac and Peshiṭta. While Jacob does not often quote directly in such a way that an obvious and definitive comparison is possible, and while the wording across the versions in both Gos-

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[12] See J. Spannuth, *Gregorii Bar Ebhraya in Evangelium Matthaei scholia* (Göttingen, 1879), 11, for Barhebraeus' names for the temptations. Jacob had himself used similar terms in the first homily (82.559–562).

[13] At least in terms of the order of the temptations, Barhebraeus (see previous note) opts for Luke's account as the correct one (cf. also Išoʿdad, on whom see below).

pels is relatively close in this passage, one place does call for comment. When Jesus quotes from Deuteronomy "every word that proceeds from the mouth of the Lord," the lexeme "word" is evenly split in Syriac biblical witness between *petgāmā* (Mt S, C; Lk P) and *meltā* (Mt P, also later in the Ḥarqlean of both Gospels). We saw just above that Jacob opts for Matthew as his Gospel text, and here too, it is that Gospel, and in the Peshiṭta, that he follows (see 82.282, 283, 291; 126.272), over against Luke's version in the Peshiṭta and Matthew in the Old Syriac versions.

BIBLICAL ANTECEDENTS

As we find across Jacob's œuvre, he was thoroughly acquainted with all of Scripture, and it therefore comes as no surprise to find him linking the events of the Temptation narrative with other parts of the biblical framework. Most prominent here are the following themes.

1. Jacob emphasizes that where Adam failed in his struggle with Satan, Jesus was victorious.
2. Jacob relates Jesus' forty day fast to that of Moses and Elijah.
3. Finally, in Hom. 126, he compares the Jesus-Satan encounter with that between David and Goliath.

JACOB AMONG OTHER INTERPRETERS

If we broadly delimit our scope to all of patristic biblical interpretation, it will be no surprise that the temptation narrative was a popular subject for a great number of commentators and homilists. To begin, at least, to put Jacob within this context, I would like to call attention to some similarities and differences between Jacob and other Fathers, both Syriac and Greek: Cyril of Alexandria, Theodore of Mopsuestia, Ephrem, Išoʿdad, Dionysius bar Ṣalibi, and Barhebraeus. It is worth observing here that, among the Greek Fathers just named, only Cyril is available in Syriac for the biblical passage under discussion; Theodore is, of course, also known in Syriac in several works, but in none of them does he treat Jesus' Temptation. Cyril's *Commentary on Luke* has long been known in Syriac — indeed, it was first edited by none other than Robert Payne Smith, well before work the magisterial *Thesaurus Syriacus* appeared; the surviving Greek text of the *Commentary* had been

published before Payne Smith's work by Cardinal Mai, which sometimes agrees with the Syriac, sometimes not.[14] Theodore's remarks, in Greek, on the passage survive in a number of fragments from a Catena to the Gospel of Matthew published by Joseph Reuss in 1957.[15]

Turning to Syriac authors on this subject, beyond Jacob we have Ephrem's *Commentary on the Diatessaron* (extant, mostly in agreement, in both Syriac and Armenian),[16] some ܨܒܝܬܗ,[17] along

[14] Robert Payne Smith, *S. Cyrilli Alexandriae Archepiscopi Commentarii in Lucae Evangelium quae supersunt Syriace* (Oxford, 1858), pp. 19–2; Payne Smith also translated the the commentary (according to Syriac and Greek texts), *A Commentary on the Gospel according to S. Luke by S. Cyril, Patriarch of Alexandria* (Oxford, 1859), pp. 49–53. A. Mai, *Novae Patrum Bibliothecae*, vol. 2 (Rome, 1844), pp. 149–156. See also frg. 32 from the volume in the next note.

[15] *Matthäus-Kommentare aus der griechischen Kirche*, Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 61 (Berlin, 1957), frgs. 17–18.

[16] Work on this text, in both languages, was especially an occupation of Dom Louis Leloir: see his *Saint Éphrem. Commentaire de l'Évangile concordant: version arménienne*, CSCO 137, 145, Scr. Arm. 1–2 (Louvain, 1953–1954); *Doctrines et méthodes de S. Éphrem d'après son commentaire de l'Évangile concordant (original syriaque et version arménienne)*, CSCO 220, Subs. 18 (Louvain, 1961); *Le témoignage d'Éphrem sur le Diatessaron*, CSCO 227, Subs. 19 (Louvain, 1962); *Saint Éphrem. Commentaire de l'évangile concordant. Texte syriaque (Manuscrit Chester Beatty 709)* (Dublin, 1963); *Saint Éphrem. Commentaire de l'Évangile Concordant: texte syriaque (Manuscript Chester Beatty 709). Folios additionnels*, Chester Beatty Monographs 8 (Leuven, 1990); "Divergences entre l'original syriaque et la version arménienne du commentaire d'Éphrem sur le Diatessaron," in *Mélanges Eugène Tisserant,* vol. 2: *Orient chrétien (Première partie)*, Studi e Testi 232 (Vatican City, 1964), pages 303–331; and *Éphrem de Nisibe. Commentaire de l'Évangile Concordant ou Diatessaron traduit du syriaque et de l'arménien*, Sources chrétiennes 121 (Paris, 1966). For an English translation see Carmel McCarthy, trans., *Saint Ephrem's Commentary on Tatian's Diatessaron*, Journal of Semitic Studies Monographs 2 (Oxford 1993). For the Temptation, see §§ IV.4–16; subsections 4, 5, and the beginning of 6 are extant only in Armenian; subsections 7 and 8 are only in Syriac.

with later exegetical works by Išoʿdad of Merv,[18] Solomon of Akhlat,[19] Dionysius bar Ṣalibi,[20] and Barhebraeus.[21] (The Temptation narrative plays no major role in *The Cave of Treasures*.) There are, not surprisingly, lines of continuity among the Syriac exegetes, and Dionysius bar Ṣalibi expressly quotes Jacob and other authors. Ephrem and Jacob both spend many words and a number of images to describe the events of the Temptation, and Bar Ṣalibi in his Gospel commentary likewise devotes several pages to the pericope. Some places from Ephrem's hymns (ܡܕ̈ܝܪܫܐ) appear in the discussion of vocabulary immediately following this section and in the annotations to the translation below, but if we may be permitted to skip several centuries, since Bar Ṣalibi explicitly quotes or cites Jacob of Sarug, four times in fact, in his *Commentary*, and since this

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[17] Namely, *Virg.* 12, 14, and less extensively 13 (mainly the last two stanzas, 10–11); all three of these appear in English in Kathleen E. McVey, *Ephrem the Syrian: Hymns*, (New York and Mahwah, New Jersey: Paulist, 1989), 310–324. (Readers who want an English translation of these (and other) hymns in their entirety will want to consult this volume, but the lines cited below from these hymns I have translated afresh here.) *Virg.* 14 especially deals with the use of Scripture in the contest between Jesus and Satan in the Temptation. See E. Beck, ed., *Des heiligen Ephraem des Syrers Hymnen de Virginitate*, CSCO 223 (Louvain, 1962), and the earlier edition by Ignatius Ephraem II Rahmani, *S. Ephraemi Hymni de Virginitate* (Beirut, 1906). In *Res.* 1.20.1, there is a brief reference to the Temptation (see Syriac text and English translation in Sebastian P. Brock and George A. Kiraz, *Ephrem the Syrian: Select Poems*, Eastern Christian Texts 2 [Provo: Brigham Young University Press, 2006], [text 8] 92–93).

[18] Margaret Dunlop Gibson, ed. and trans., *The Commentaries of Ishodad of Merv*, vols. 1–2, Horae Semiticae V–VII (Cambridge, 1911). See especially vol. 2, pp. 48–50 = vol. 1 (trans), pp. 29–30.

[19] E.A.W. Budge, *The Book of the Bee*, Anecdota Oxoniensia (Oxford, 1866), ch. 42.

[20] The Syriac text was edited by I. Sedlacek and J.-B. Chabot, *Dionysii bar Ṣalibi Commentarii in Evangelia*, I, 1–2, CSCO 16 and 77 (Leipzig, 1906 and 1915). The two volumes are paginated continuously; see pp. 168–187.

[21] Ed. Spannuth, cited above (n. 12).

clearly defined inheritance is not elsewhere indicated, a brief analysis of these four references is not be out of place here.

1. At p. 178, lines 17–21, he quotes from 82.201–202. The text is slightly different from that given in Bedjan: Bar Ṣalibi does not have ܘܐܝܟ ܕܐܢܘܢ at the end of line 201.
2. At p. 180, lines 14ff., he names Jacob alongside Severus and St. John (Chrysostom) as proponents of the view "that, while in doubt, he [Satan] began to tempt, not believing him to be a human being, since he had heard that John had borne witness concerning him, and the Father from heaven, yet he was not assured that he was the Son of God, since he was observing that he had a body and feeling, and that he hungered. Because he was stuck among doubts, he brought forth words full of doubts." These sentiments indeed match those of Jacob.
3. P. 184, lines 3–12, is a paraphrase and synopsis of 82.315–342.
4. At p. 185, lines 19–24, he invokes Jacob's name, and presumably quotes a few sparse words about the Psalm recited in Mt 4:6//Lk 4:10–11, but this supposed quotation does not in this form match anything directly in either of Jacob's two known homilies on the Temptation. It is worth noting, though, that Bar Ṣalibi introduces this reference by naming Jacob's *Memra of the Temptation* (ܡܐܡܪܐ ܕܢܣܝܘܢܐ).[22]

To step back and take a broader view, there are at least twenty-six features, or areas of emphasis, in Greek and Syriac patristic and medieval interpretation of the Temptation story according to the authors just mentioned, and Jacob shares a great many of them with them.

- Adam and Eve
- Elijah
- Temptation narrative as contest, for benefit of Adam's race
- Jesus fighting as human

[22] On the term and genre of the *memra*, see the note below on 82.28.

- Fasting as armor
- Athlete, crown
- Satan relying on Jesus' hunger
- Moses' fast
- Food in Adam's defeat and Jesus' victory
- Satan conquerer of Adam
- Addressing Satan directly
- Satan as interpreter of Scripture
- Jesus' humility
- Change of location
- Satan's depictions as false images
- Order of the temptations
- Satan's demons
- Satan and deception
- Jesus' using Scripture (Scripture as armor, weapon)
- Jesus' hunger and his humanity
- Jesus' temptation as instruction to the Church
- David and Goliath
- Names for temptations
- Satan not sure who Jesus was
- Names for Satan
- Satan begins with the fast

There is, of course, some overlap in the categories and they might be reinterpreted in another way. A thorough comparative look at all of the sources listed above in terms of these themes is a desideratum, for which the text and translation offered below will hopefully contribute much fruitful material.

THE VOCABULARY OF AGGRESSION

In considering the special vocabulary relevant to the themes of the poem, the vocabulary of aggression and struggle merit the first place. In both homilies Jacob pitches the event of the temptation in no uncertain terms as a contest. If we run down the list of the words chosen by Jacob to describe the meeting early in the Gospels between Jesus and Satan, we find no words that are really unique or rare, but they grab our attention if for no other reason than their great number and frequent occurrence. There are over thirty lexical items Jacob uses that result in giving his rendition of the story an unmistakably bellicose and warlike flavor. We may divide these

terms across a few different categories. These terms follow below with their places of occurrence in each homily (cited by homily and line number).

Contestants in the fight

ܐܘܡܨܐ steely 82.189

ܐܠܟܣܢܝܐ athlete 126.65, 135, 141, 148, 167, 172, 243, 248, 274, 384, 398, 431

ܚܕܝܐ contestant 82.59, 69, 189, 207, 239, 254, 289, 339, 344, 554; 126.20, 65, 227, 252

ܓܝܛܐ strong man, fighter 82.44, 83, 309, 313, 417; 126.33, 43, 346

ܙܨ victorious 82.465, 541, 571; 126.1, 174, 416, 421, 428, 439

ܡܢܚܡܐ warlike 126.31

Contest, fight

ܐܓܘܢܐ contest 82.44, 60, 81, 88, 140, 144, 200, 531, 541; 126.1, 5, 50, 65, 190, 250, 348, 419, 436, 437

ܐܠܟܣܢܝܘܬܐ athletic combat 126.405

ܓܝܛܝܐܝܬ mightily, like a fighter 82.102; 126.147

ܓܝܛܘܬܐ strength 82.148[23]

ܙܘܐ contest 82.33, 35, 48, 53, 54, 57, 63, 68, 73, 81, 85, 102, 122, 142, 149, 171, 226, 258, 295, 298, 315, 316, 317, 318, 319, 321, 322, 324, 336, 341, 350, 358, 362, 407, 411, 413, 428, 430, 461, 462, 464, 493, 504, 522, 527, 529, 538, 556, 558, 560, 570, 571; 126.3, 15, 22, 23, 49, 52, 61, 69, 72, 78, 79, 80, 88, 96, 118, 131, 135, 142, 145, 147, 154, 164, 172, 186, 202, 252, 255, 281, 285, 340, 346, 351, 354, 384, 401, 409, 428, 435, 439

ܢܨܚܐ victory 82.58, 130, 134, 233, 239, 296, 428, 552; 126.80, 134, 143, 149, 357, 412, 426

ܡܐܘܗܐ fighting 82.102

ܡܢܚܐ war, battle 82.62, 66, 153, 160, 162, 180; 126.9, 14, 26, 41, 92, 108, 175

[23] Also at 82.27, but not in the context of a contest. Among other places in Jacob's homilies, the word appears in Thomas Kollamparampil, *Jacob of Sarug's Homily on the Ascension of Our Lord*, The Metrical Homilies of Mar Jacob of Sarug 21, TeCLA 24 (Piscataway: Gorgias, 2010), line 115.

ܐܲܚܕ̈ܘܗܳܐ fight, contest 82.106, 132, 408; 126.6, 12, 31, 36, 42, 45, 68, 71, 90, 94, 97, 138, 144, 151, 201, 239, 253, 260, 277, 283, 314, 347, 356, 410

Army

ܓ̈ܘܕܳܐ troop 82.567; 126.82, 371, 373
ܓ̈ܝܫܳܐ army 126.83, 389
ܫܽܘܠܛܳܢ force(s) 82.45, 74, 133, 136, 141, 435, 525, 526, 528, 533, 535, 555; 126.19, 93, 94, 95, 146, 149, 176, 246, 248, 279, 367, 404
ܓ̈ܝܣܛܪܘܢ legion 82.134; 126.82, 407
ܨܦ̈ܘܦܳܐ row, line, order, array 126.82, 94, 145, 372, 408
ܩܲܡܚ̈ܐ group, band 126.84, 100, 126.370 (bis)
ܪܲܒ ܫܽܘܠܛܳܢ general 82.535; 126.94, 126.372

Weapons, armor

ܓ̈ܝܪܳܐ arrow 82.293, 421; 126.71, 203, 213, 326
ܙܹܝܢܳܐ weapon 82.91, 285, 293, 331, 554; 126.32, 200, 258
ܩܲܫܬܳܐ bow 126.202[24]

Verbs

ܓ̈ܝܪ to threaten 82.130, 412; 126.44, 151, 162
ܐܰܦܥܶܠ (afel) to harm 82.366, 368; 126.295, 298
ܙܟ to win, prevail 82.56, 57, 59, 79, 85, 91, 114, 143, 149, 250, 336, 429 (bis), 463, 540, 557, 571; 126.3, 9, 10 (bis), 16, 20, 40, 52, 60, 62, 103, 108, 110, 116, 123, 128, 130, 133 (bis), 134, 136, 137, 140, 165, 175, 187 (bis), 198, 239, 251, 323, 333, 351, 398, 410, 415, 429, 439
ܫܚܬ to lose, be defeated 82.54, 55, 79, 82, 95, 316; 126.13, 22, 28, 30, 50, 51, 62, 165, 168, 177, 281, 282, 340, 345, 354, 410, 414
ܩܛܠ to fight 82.64, 70, 80, 109, 142, 152, 154, 180, 316, 463, 517, 524, 556; 126.11, 17, 24, 27, 29, 37, 66, 70, 80, 98, 131, 141, 143, 173, 179, 194, 258, 262, 274, 282, 428, 431

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[24] For Jesus' bow, see Kollamparampil, *Asc.*, lines 116, 230. For a bow in the hands of Satan, see Scott Fitzgerald Johnson, *Jacob of Sarug's Homily on the Sinful Woman*, TeCLA 33 (Piscataway: Gorgias Press, 2013), line 27 of the homily (and Satan's arrows in line 9), with discussion on p. 14. Note also the lines from Ephrem's hymns given below.

ܢܦܩ to go out (to fight, take part in a battle, etc.) 82.179, 293; 126.7, 32, 46, 89
ܙܟܐ to be victorious 82.376; 126.201, 202, 329, 349, 399, 411
ܥܒܝ to array, do battle 82.66, 73, 94, 102, 159, 187, 436; 126.26
ܫܩܛ to overthrow 82.150, 228, 330, 563; 126.16, 385, 416
ܐܬܬ (afel) to do battle 82.33, 38, 45, 65, 75, 76, 78, 87, 106, 137, 162, 177, 191, 286, 418, 528; 126.16, 20, 25, 30, 33, 39, 46, 137, 151, 153, 159 (bis), 176, 195
ܐܬܦܥܠ (etpa) to be brought low 126.255
ܟܬܬ to break, conquer 126.275, 385

Some of these terms — such as ܩܪܒܐ, ܣܠܝܐ, ܐܡܐ, and the verbs ܫܩܛ and ܐܬܬ (afel) appear relatively evenly across both homilies, while others show up more often in one or the other. Only in Hom. 82 do we find ܐܚܕܗ, but only in 126 ܐܟܫܝܐ and ܐܟܫܝܢ, and ܩܒܘܐ (but the verb ܥܒܝ is notably more common in 82!) and ܩܛܠ.

In Ephrem's aforementioned hymns that more specifically touch on the Temptation, he, too, has not surprisingly used similar language of combat. Especially pertinent here are *Virg.* 12.1–2, 9, 30. At the beginning of this hymn, Ephrem says Jesus "went out to the contest" (ܢܦܩ ܠܩܘܪܝܐ,[25] 14.1.1). Why did he come to this contest with Satan? "[T]hat he might do victoriously in the fight" (ܕܢܙܟܐ ܒܩܪܒܐ, 14.1.3). In his hunger, "he was victorious by means of [his] fast // for him who was conquered because of [his] eating"[26] (ܙܟܐ ܒܨܘܡ ܠܗ // ܠܡܢ ܕܐܬܬ ܒܐܟܠ, 14.1.4–5). Ephrem ends the next stanza, still with the language of a contest, by turning to the fact that the Temptation was a dialogue: "[Jesus] cast [Satan] down in a contest of questions" (ܫܩܛ ܒܫܐܠܬܐ ܩܪܒܐ, 14.2.5). Still later in this hymn, Ephrem describes the Temptation as "the toil of our athlete" (ܥܡܠ ܕܐܟܫܝܢ, 12.9.1). The hymn closes with a reference to a contest and victory (ܩܪܒܐ, ܢܨܚ ܚܫܝܢ, 12.30.4–5), but it refers rather to the time of the Crucifixion than the that of the Temptation. Finally, Ephrem begins another of these hymns with warring language: "Blessed are you,

[25] This is the same word, but in a different spelling, with initial *i-*, that appears in Jacob (and other writers) as ܐܩܪܒܐ.

[26] That is, Adam.

wilderness, where fought // The all-conquering one with the all-capturing one!" (ܗܘ ܐܬܩܛܠ ܥܡ ܡܚܝܠܐ // ܒܗ ܡܚܝܠܐ ܘܥܡ ܡܫܒܝܐ ܠܡܫܒܝܐ, 14.1.1–2), and in this hymn, too, Satan is a "contestant" or "opponent" (ܚܕܝܕܐ,[27] 14.10.2) that Jesus scoffs at.

If we turn to language about weapons and armor in these hymns of Ephrem, it is especially *Virg.* 14 that is worth consideration. This hymn in a number of places touches on Scripture as used in the Temptation, and this theme appears from the beginning. At the end of the first stanza, Ephrem sets Scripture as a weapon Jesus employs to defeat the Devil: "He overcame him with the weapon // That had been produced by Moses" (ܙܝܢܐ ܕܐܬܥܒܕ ܡܢ ܡܫܐ // ܒܗ ܐܬܓܒܪ ܥܠܝܗ, 14.1.7–8), and now with second person address, "From Moses' quiver you removed, // Three arrows[28] from your servant you took. // His Testament was the bow // With which you shot arrows at our killer." (14.10.5–8).[29]

But as Jesus has his means of fighting, so, too, does Satan: "The arrow he shot at you was the bread he sought" (ܚܙܐ ܕܪܡܐ ܒܟ ܗܘ ܠܚܡܐ ܕܒܥܐ ܗܘ, 14.11.1), and then, "The bitter one loaded his bow and rose up // Against our Lord, the kind one"[30] (ܡܪ ܗܘ ܡܪܝܪܐ ܕܥܡܪ ܩܫܘܗܝ // ܥܠ ܡܪܢ ܗܘ ܛܒܐ ܕܐܬܩܛܠ, 14.13.1–2). This picture of both Satan and Jesus armed comes together in the hymn's final stanza, with Jesus, better armed, victorious (14.14.1–6):

> The evil one, who shot a flimsy arrow at you,
> Became a target for [your] sharp arrows.
> You shot at him the arrow of humility,

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[27] This compound word (that is, construct state followed by determined state) is often written as one word; this is a case of the separate orthography.

[28] That is, one arrow for each of the stages of the Temptation contest.

[29] ܐܝܟ ܕܐܢܬ ܒܥܐ ܒܗ ܒܙܝܢܗ ܕܥܒܕ // ܗܘ ܒܙܝܢܗ ܕܐܬܓܒܪ ܥܠܝܗ // ܒܚܨܐ ܕܡܟܝܟܘܬܐ ܐܪܡܝܬ // ܒܗ ܐܢܬ ܒܥܐ ܕܡܟܝܟܘܬܐ.

[30] Note that the end of these lines rhyme in Syriac.

[31] For ܥܕܪ with ܥܠܡܐ, see also Ps 11:2.

And two other arrows of calmness.[32]
They were holy arrows that landed[33]
In unclean ears that had been stopped up.[34]

Ephrem and Jacob, then, if we consider these hymns from the former and homilies of the latter, share similar sentiments and similar language to express those sentiments. The warlike setting of the Temptation narrative is apparent in the texts of both authors. We are dealing here with Syriac poems, but not of the same kind (Ephrem's ܡܕܪܫܐ and Jacob's ܡܐܡܪܐ; that is, "hymns" vs. "metrical homilies"),[35] and length, at least in these particular hymns, is also a distinguishing feature beside structure (and, presumably, use in church services. Not even considering the higher word-per-page count in Bedjan, Ephrem's three hymns occupy fourteen pages in Beck's edition, while Jacob's two homilies span a total of fifty-one pages in Bedjan's edition. Readers may judge for themselves how much fuller and richer Jacob's homilies may or may not be, given their length, but even a brief look at the texts and a consideration of the range of vocabulary presented in this and the following sections will give the impression that Jacob is far from being turgidly repetitive, and that his contribution to reflecting on the Temptation narrative has its own value.

THE VOCABULARY OF HUMILITY

Next to the onslaught of Jacob's militaristic lexis — and quite purposefully squarely in the face of it — are his words used to high-

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[32] So there are a total of three arrows, as in the lines from *Virg.* 14.10 just cited above.

[33] Lit. "got stuck." The expression also occurs in Ps 38:3 (verse 2 in Eng.); the verb may be either *etp'el* or *etpa'al*.

[34] ܚܫܐ ܗܘ ܕܠܐ ܫܡܥܘ ܚܫܐ ܕܫܕܘ ܒܐܕܢܐ // ܚܫܐ ܗܘ ܕܫܡܥܘ ܚܫܐ ܕܐܬܬܟܟܘ // ܚܫܐ ܗܘ ܕܫܪܝܪ ܒܐܕܢ ܚܫܐ // ܚܫܐ ܗܘ ܕܫܪܝܪ ܒܐܕܢ ܚܫܐ ܕܐܬܬܟܟܘ.

[35] See generally Sebastian P. Brock, "Poetry and Hymnography (3): Syriac," in S.A. Harvey and D.G. Hunter, eds., *The Oxford Handbook of Early Christian Studies* (Oxford: Oxford University Press, 2008), 657–671.

light Jesus' humility.[36] While the number and extent of these items is by no means equal to those of the vocabulary just considered, merely by virtue of juxtaposing this theme alongside that of the epic clash and weaponry of Jesus and Satan's fight, Jacob assures that no one who reads or hears his homilies will leave without an idea of Jesus' hard-to-believe humility. Four roots especially provide Jacob with the means to depict Jesus' bearing this way: ܚܫܠ, ܥܡܟ, ܐܫܬ, ܐܫܝ. Especially from these four roots Jacob draws several different terms in various parts of speech for his purpose:

Adjectives
ܚܫܝܫܐ weak 82.309, 310; 126.19
ܥܡܝܩܐ humble, lowly 82.273, 276 (bis); 126.181, 265, 433
ܐܫܬܐ weak 126.188
ܐܫܝܐ low 82.138, 158; 126.424

Abstract nouns
ܥܡܝܘܬܐ humility 82.240, 248, 251, 255
ܚܫܝܫܘܬܐ weakness 82.45, 70, 256; 126.13, 16, 47, 177, 191
ܥܡܝܩܘܬܐ humility 82.43, 83, 127, 155, 226, 228, 234, 237, 242, 244, 245, 280, 290, 294, 429, 451, 512, 524, 561, 568; 126.249
ܡܣܟܢܘܬܐ poverty 82.15
ܐܫܝܬܘܬܐ lowness 82.84

Adverbs
ܥܡܝܩܐܝܬ humbly 82.131, 531, 538
ܪܟܝܟܐܝܬ gently, softly 126.263

Verbs
ܚܫܠ to grow weak 126.170, 188
ܥܡܟ to be low, humble 82.69, 241, 246, 252, 270, 273, 274, 417, 428, 449, 462, 517, 540
ܐܫܬ to be weak, sick 126.188
ܐܫܝ to humiliate, bring low 82.167, 168, 227, 256, 529, 570; 126.419

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[36] Jacob, of course, is not unique merely for pointing to Jesus' humility, nor does he do so only in these homilies: elsewhere, for example see Ephrem, *Virg.* 13.11.8, 14.5.8, 14.8.1, 4, and Jacob in Kollamparampil, *Asc.*, lines 34, 485.

In addition to using derivatives of these roots, Jacob even says (82.44) that Jesus acted as a weakling, ܐܝܟ ܡܟܝܟܐ, and the poet further calls Jesus ܡܬܢܣܝܢܐ "one who is tempted," which emphasizes Jesus' place of (admittedly willing) subjection to Satan, who is called ܣܛܢܐ in the story. This broadly described and often underlined humility of Jesus gave the demons cause for fear (82.155–156). Finally, in his fight with Satan, Jesus took up the "implements of a servant," ܡܐܢܝ ܥܒܕܐ (126.10, 11; cf. also ܡܐܢܝ ܡܟܟܐ in 126.33), and the "form of a servant," ܐܝܟܢܐ ܥܒܕܐ (126.14), language clearly borrowed from Philippians 2.

As in the terminology of aggression, so with that of humility, the poems do not equally contain the same vocabulary. The second homily is almost completely devoid of derivatives of the root ܡܟܟ: ܡܟܘܟܐ, ܡܟܡܟܝܐ, ܡܟܡܛܝܢܐ, and the verb ܐܡܟ are almost exclusively the property of Hom. 82.

The various specific words pertaining to humility make Jacob's point of Jesus' condition during the fight and his victory, but we would miss the full picture drawn by the poet, were we to ignore the fact that the Incarnation is the theatre of Jesus' humility, not only during Jesus' birth, daily physical life, and death, but even in the moment of satanic encounter that would make humans shudder. Jacob refers to the Incarnation a number of times in both homilies,[37] but, more to the point, he explicitly declares that Jesus fought Satan not as God, but as man; that is, he wants no one to assume that Jesus used divine power and weapons peculiar to him as God in warring with and defeating Satan. This point will certainly go a long way toward supporting Jacob's statement at the end of no. 82 (lines 548–571).[38]

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[37] Cf. the words ܒܫܪ with derivatives (82.60, 67, 77, 78, 107, 119, 125, 157, 267, 269; 126.19, 27, 69, 88, 161, 170, 241, 271, 343; ܒܫܪܢܐ 82.114, 138, 329; ܒܫܪܢܝܢ 82.80; and ܒܫܪܢܝܐ 82.40, 73), ܡܫܝܚܐ (82.105; 126.77, 161; the verb ܡܫܚ 82.61, 88, 198; and the adjective ܡܫܝܚܐ 126.28), and ܚܫܝܐ (82.269; 126.192).

[38] A similar sentiment is present at the end of the other homily (lines 436–437), but it is less developed. that Jesus' followers should learn from his struggle with Satan as lessons for their own temptations.

DIABOLICAL DESCRIPTIONS AND DENOMINATIONS

As in other languages that have a noticeable corpus of Christian literature, Syriac has no shortage of names and descriptions for the devil and demons,[39] and Jacob makes full use of this copious inventory in his frequent necessity to refer to the opponent of Jesus, Adam, and the rest of humanity in these two homilies.

Expressions from the Bible

ܐܟܠ ܦܪܘܙܐ[40] slanderer (lit. crumb-eater) 82.40, 52, 54, 111, 159, 171, 194, 227, 229, 247, 257, 278, 286, 303, 307, 315, 325, 335, 345, 349, 351, 391, 520, 566; 126.179, 229, 396

ܐܠܗܐ ܕܗܢܐ ܥܠܡܐ[41] ruler of the world 82.101

ܚܛܝܦܐ[42] evil one 82.37, 48, 67, 78, 115, 129, 189, 238, 250, 293, 320, 341, 361, 363, 419, 452, 474, 493, 513; 126.3, 29, 47, 67, 71, 154, 190, 194, 233, 242, 260, 288, 324, 330, 338, 345, 350, 352

ܒܪ ܐܒܕܐ[43] son of perdition 82.132; 126.62

ܟܕܒܐ[44] liar 82.432; 126.280, 322, 364

ܚܝܘܬܐ serpent 82.178, 181; 126.204

ܓܒܪܐ ܚܣܝܢܐ[45] strong man 82.462; 126.19, 176, 384

ܚܒܝܠܐ[46] liar 82.433; 126.368

ܡܓܪܐ ܕܢܣܝܢܐ[47] tempter 82.200, 233, 252, 279

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[39] For corresponding terms in Latin liturgy, see Albert Blaise, *Le vocabulaire latin des principaux thèmes liturgiques* (Turnhout, 1966), pp. 464–469 (§§ 320–328).

[40] See Mt 4:1 S P, 4:5 C S P, 4:8 C P, 25:41 S P; Lk 4:1 P, 4:2 S P, 13:16 C P; Jn 8:44 P; Acts 13:10.

[41] See Jn 12:31 P, 14:30 S P, 16:11 S P (Jn 12:31 S has ܡܓܪ ܕܗܢܐ ܥܠܡܐ).

[42] See Mt 13:39 C S, Jn 8:44 S.

[43] See Jn 17:12 S P, and 2Th 2:3. The expression is biblical, but it is not, however, used for Satan there.

[44] See Jn 8:44 S P. The corresponding verb occurs at 126.302; the adverb ܟܕܒܐܝܬ at 126.127; and the abstract noun ܟܕܒܘܬܐ at 82.162, 186, 501; 126.306, 341.

[45] Cf. Mt 12:29//Mk 3:27//Lk 11:21.

[46] See Jn 8:55 S P; cf. the noun ܚܒܝܠܐ in Jn 8:44 P.

ܣܛܢܐ Satan 82.33, 41, 63, 71, 135, 177, 205, 213, 355, 379, 383, 389, 407, 454, 486, 488, 491, 494, 497, 500, 509, 514, 515, 546; 126.15, 23, 27, 34, 42, 44, 93, 216, 232, 304, 328, 348, 378, 390, 410

Other names
ܚܒܠܐ plunderer, despoiler 126.387
ܚܕܝܐ contestant (references given above)
ܒܪ ܚܫܟܐ dark one (son of darkness) 82.136; 126.342
ܒܪ ܐܡܬܐ friend of the fraudulent 126.221
ܡܚܣܕܢܐ envious 126.221
ܡܪܓܙܢܐ troubler, whisperer 126.148
ܡܠܐܟ ܥܘܠܐ angel of iniquity126.206
ܥܒܝܕܐ[48] rebel 82.70, 179, 223, 393, 417, 439, 463, 480; 126.177, 238, 264, 380, 435
ܒܪܙܢܝ[49] audacious 126.76
ܢܛܘܪ ܠܠܝܐ the keeper of night 82.85
ܡܛܥܢܐ deceptive 82.403
ܡܛܠ ܣܟܠܬܢܐ proud fool 126.21
ܒܥܠܐ hater, enemy 82.207, 385
ܪܕܦܐ pursuer 126.8

This expression ܚܕܝܐ is clearly Jacob's preferred term for "enemy" or "opponent," at least in these homilies. Somewhat strikingly, he does not use the common ܚܕܝܕܐ at all in these poems, and where Dionysius bar Ṣalibi,[50] who is quite fond of ܚܕܝܕܐ, paraphrases some lines from Jacob with, he actually substitutes the word ܚܕܝܐ with ܚܕܝܕܐ.

Finally, at 126.172 Satan is called "athlete of iniquity," and just "athlete" (a name also used of Jesus) at 126.274. While many, perhaps even all, of these names are used elsewhere by other Syriac writers and in Syriac translations from Greek, since full concord-

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[47] See Mt 4:3 S, 1Th 3:5. (Mt 4:3 C P have ܡܢܣܝܢܐ ܕܐ.) Conversely, in Jacob's language Jesus is also called ܣܛܢܐ, as mentioned above.

[48] Note also the noun ܥܒܝܕܘܬܐ (82.129, 458).

[49] Note also the verb ܒܪܙ (82.361, 431, 460, 465, 484) and the noun ܒܪܙܘܬܐ (82.296, 459).

[50] P. 184, line 12; see further, with references, in the next section.

ances for the complete corpus even of the most important authors are not yet available, we cannot be sure without drawn out and laborious reading. In any case, with his poetic ability of variable description, Jacob offers both the lexicographer and the theologian an impressive mass of devilish descriptions.

CONCLUSION

To conclude, let us answer three questions. First, what does the temptation narrative mean to Jacob? Put simply, it is an action shot of Jesus' subtle power in his humanity, and from there, the redemption of Adam's race through the active Incarnation by victory over Satan with the same accidents of that first contest between the devil and humanity. It might seem too generous to use the word "redemption" here in connection with the event, but Jacob clearly sees it as such, if only as a precursor or prefiguring of Jesus' defeat of Satan in their next contest at the time of the crucifixion and resurrection.

A second question: what does Jacob's presentation of this biblical event offer? His meditation on this pericope is an exercise in paradox. He presents Jesus humble, yet a victor, a conflation of seemingly disparate ideas: Jesus, fighting as a human without employing his available divine power, flaunts his humanity with a fast and his hunger; Satan, in some uncertainty but entertaining his customary rashness, comes in to attack Jesus, who, serene, soft, and unassuming, emerges as victor in the iteration of that ancient contest between Adam and the serpent.

Finally, what of Jacob's language in these two homilies? First, it provides a rich storehouse of vocabulary for fights and combat, together with an inventory of Satanic description.[51] There are not many terms used here by Jacob that cannot be met with elsewhere in similar contexts — monastic literature, Evagrius in particular, and hagiographical texts would be logical places to begin a broader investigation — but the fact that Jacob has made use of so many of them in just these two homilies on the same theme — that is, es-

[51] As mentioned above, the vocabulary for humility in these two homilies is not as extensive.

sentially in one place — makes his work on the subject a well-stocked resource for anyone interested in this subject matter, whether in Syriac or in translation.

Text and Translation

HOMILY 82: ON OUR LORD'S COMBAT WITH SATAN

INTRODUCTORY PRAYER

Open for me your gate, Son of God who is like His Father,
That I may enter and see you, and then go out and speak of you among the congregations!
Grant to my mind to stir up your story while marveling at you,
Not trying to examine you, for you cannot be understood.[1]
Look into my soul, that it might conceive a vision of you like a mirror[2] 1Cor 13:12
Which becomes a full belly, bearing[3] the one looking at it.
Look into it forever, and thus remain looking,
For if you distance yourself, it will be cut off from your companionship.
Also, as long as the looker looks into the mirror,
It bears his image in it and he is celebrated by it,

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[1] The same expression occurs at 126.432 and 434 below. The incomprehensibility and inexpressibility of Jesus' story (ܥܢܝܟܐ) commonly appears especially in the proems and conclusions to Jacob's homilies, as in Adam Carter McCollum, *Jacob of Sarug's Homily on Simon Peter, when our Lord said 'Get behind me, Satan'*, The Metrical Homilies of Mar Jacob of Serug 22, TeCLA 26 (Piscataway: Gorgias, 2009), lines 17, 23–24, 57–60. The theme is common enough elsewhere, too: to cite just two places, see Ephrem, *Res.* 1 19.1–5 (particularly on Jesus' birth; Brock and Kiraz, *Ephrem*, text 8); and "your great unknowable story" (ܥܢܝܟ ܙܕܐ ܒܠܐ ܫܚܝܢܐ, Sebastian Brock, ܫܘܩܠܗܐ ܨܝܬܘܬܐ [Glane, 1982], text 6.1.)

[2] On the imagery of sight and the mirror in Ephrem, see Sebastian Brock, *The Luminous Eye: The Spiritual World Vision of Saint Ephrem*, Cistercian Studies 124 (Kalamazoo: Cistercian, 1992), 39–40, 71–79.

[3] The Syriac word, as this word in English, may mean simply "carry," but also has connotations of pregnancy, so Jacob is playing on the words.

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ھەمدا ھە
ئىلا ۋۇھ ۋىدى ۋېخىر ھېكىنا.

335

1 ھەم ئۆز ئۇنۇر ئى ئۇكۇنا ۋۋھنا ئاقتەۋ:
ئۇخەلىمۇھ ۋەقەھ ئەدىر ئىنتىقىدا۞
ۋە ئە ھەۋنا ۋىرى ھېنىر ئى ئاۋ ئور:
ئە ئى ئور ئۆزا ئىزاۋر ئىز لا ھەۋزۇنە۞
5 ھۈۋ ئور ئىققا ۋاخلى ھۇمر ئەر ھىرىدا:
ۋەمنا ئىلنا ھەخنا لېئىنا ئېۋلۇ ئور۞
خىكىم ھۈۋ ئور ەەھى ھۈنى ئى ئۇ ئېۋ:
ۋۇ ھېۋھ ئېۋ ھھەۋھقا ئە ھې خىنۇ۞
ئا ھىرىدا ھنا ۋىلۇ ئور ۋە ئۇنا:
10 ەەنا لېئىنا ۋۇۋخەە ۋەۋئىر ئور۞

But if he distances himself, it is cut off, and he does not remain in it,
For it is rich with him in his appearance when he looks at it,
But completely devoid of likenesses and images
As long as the looker is distant from it and not looking at it, Jam 1:23–24
And is left in lack and poverty,
Deserted within, having no image to be celebrated by it.
Though it has light, it has no beauty without a looker,
And there is nothing in it, unless its owner looks at it.
Yet when he looks at it, it is immediately pregnant, bearing him,
And he enters and dwells in its pure bosom, and it is rich with him;
It is full of beauties, images, and likenesses:
Because its master has looked into it, it got dressed and arose, a great image.
Son of God, look in my soul, and it will be full of your beauties,
And remain with it, lest it be cut off from your companionship.
My Lord, do not distance yourself, because if you do, it will be deprived of you,
For in your appearance, it is pregnant, full, and satisfied with your beauties.
See me, seer of all, fill me with the wonder of your power,

ⵜⵉⵔⵉⵔⵜ ⵏ ⵜⵎⵣⵡⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵙⵙⵓⵔⵏ ⵜⵉⵔⵉⵔⵜ ⵏ ⵜⵎⵣⵡⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵙⵙⵓⵔⵏ

That in wonderment I might richly stir up your *memra*.[4]
Grant from yourself speech full of discernment,
A mouth that sings pure praise with no disturbance,
A mind that marvels at your way, higher than enquirers,[5]
And a voice that diligently rouses people to your praise.

ADDRESS TO JESUS AS HUMBLE VICTOR

I have marveled at your combat as you warred with Satan,
And from marvel, a *memra* stirred in me to be spoken.
Here my mind looks at your combat and from it is full of
Wonder and wandering: how to speak of you, I know not.
You are God, so how was the evil one not afraid of you?
Would he do battle with you, if he knew who you are?
You are the Son of Man, hidden, revealed and single,
But the slanderer was disturbed at your corporality.
I have marveled at your fast, because it led Satan astray,
That he could tempt you and would know who you are,
the Son of God.
Among these things, surprise seized me at your humility,
That although you are strong, you carried out the contest
like a weakling.
You concealed your strength in your weakness while in
battle;
Your greatness was hidden in your smallness,
Your divinity skillfully in your humanity,

[4] This is the word (see also lines 34, 49, and 225 of this homily; often elsewhere, too, as in *Hom.* 20, line 19 [McCollum, *Simon*, 10–11]) for "speech, something spoken, discourse, homily, metrical homily." As a term in Jacob's theological discourse, it may refer both to the genre in which he and other Syriac poets were active, but also to the (pre-spoken) speech, set in motion by God, within the awed poet. For more on the *memra* as a genre, see Brock, "Poetry and Hymnography (3): Syriac," and (especially in connection to the Greek *kontakion*) Johnson, *Sinful Woman*, 88–90.

[5] Cf. line 4 above.

ⵜⵉⵎⵣⵣⵉⵔⵜ ⵏ ⵢⵓⵙⵓⴼ ⵙⵉⵏ

And the evil one went astray and did wondrous combat with you.
Look! The waves of your *memra*, multi-wondrous, move me:
Grant me speech that speaks your story without examination.
The Son of God was seeking to repay the common debt,
And for this reason he endured the slanderer's temptation.
Because Adam fell in the contest when he was tempted,
The contest was renewed, that the slanderer might be defeated.
Because Adam was defeated and taught defeat to his descendants,
The Son of God has taught them how be victorious.
Because of this, the all-victorious has come down to the contest,
That he might be an example to everyone concerned with victory.
He showed people how to defeat the opponent,
And for this reason, he did combat in a human body.
For he was embodied out of the human race:
He became a human and as a human Son he did battle.
His contest with Satan was a human one:
Let no one say that he was fighting divinely.
Had he done battle in his divinity — as he could have —
Who in his creation would have combated against him?
The Son's body led the evil one astray, and he did not recognize him,[6]
For had he recognized him, he would not have set a contest with him.

[6] Cf. Ephrem, *Virg.* 12.3, 12.8–11, in which stanzas Ephrem at some length makes the point that Satan had no idea whether Jesus was divine or not, and later in the same hymn, "Our Lord addressed him by name — Satan — // But [Satan] knew not how to address him" (ܟܬܒ ܥܡܗ ܡܢ ܫܡܗ ܣܛܢܐ // ܗܘ ܕܠܐ ܝܕܥ ܠܡܩܪܝܗ, 12.19.3–4).

ܐܠܗܐ ܫܡܥ ܐܡܪ ܒܪܝ ܘܐܬܐ ܟܠ ܥܡܐ׃
ܕܐ ܐܡܪܬ ܠܝ ܫܠܝܚܬܐ ܕܒܥܠܡ ܡܠܟܐ ܐܚܫܘܪܘܫ׃
ܗܘ ܟܕ ܫܟܚ ܒܒܠܐ ܪܒܐ ܕܡܫܟܚܐ ܥܡܗ׃ 50
ܕ ܐܟܐ ܫܪܟ ܟܐ ܕܐ ܐܡܪ ܠܗ ܐܢܐ ׃ܡܪܕܟܝ
ܡܢ ܒܝܬ ܐܒܝ ܐܢܐ ܐܬܐ ܘܐܡܪ ׃ܡܪܕܟܝ
ܐܝܟ ܐܒܕ ܠܝ ܐܢܐ ܐܬܐ ܘܐܡܪ ׃ܡܪܕܟܝ
ܐܝܟ ܐܒܕ ܠܝ ܐܢܐ ܐܬܐ ܘܐܡܪ ׃ܡܪܕܟܝ
ܐܝܟ ܐܒܕ ܠܝ ܐܢܐ ܐܬܐ ܘܐܡܪ ׃ܡܪܕܟܝ 55
ܕ ܐܟܐ ܐܟܐ ܐܢܐ ܐܬܐ ܘܐܡܪ ׃ܡܪܕܟܝ
ܗܘ ܡܫܟܚܐ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ׃ܡܪܕܟܝ 338
ܗܘ ܡܫܟܚܐ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ׃ܡܪܕܟܝ
ܗܘ ܡܫܟܚܐ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ׃ܡܪܕܟܝ
ܗܘ ܡܫܟܚܐ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ׃ܡܪܕܟܝ 60
ܗܘ ܡܫܟܚܐ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ׃ܡܪܕܟܝ
ܗܘ ܡܫܟܚܐ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ׃ܡܪܕܟܝ
ܗܘ ܡܫܟܚܐ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ׃ܡܪܕܟܝ
ܗܘ ܡܫܟܚܐ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ׃ܡܪܕܟܝ
ܗܘ ܡܫܟܚܐ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ׃ܡܪܕܟܝ 65
ܗܘ ܡܫܟܚܐ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ׃ܡܪܕܟܝ
ܗܘ ܡܫܟܚܐ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ׃ܡܪܕܟܝ
ܗܘ ܡܫܟܚܐ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ׃ܡܪܕܟܝ

Even our Lord made himself humble before his contestant,
And in weakness wished to fight with the rebellious one.
Since he saw him as a man, Satan thought
He was not God, but a man, a colleague of Adam.
The Son of God arranged his corporality for a contest
And hid from him the great power of his divinity.
And since he was ignorant of who he was, and whose son, he battled with him,
Because had he recognized him, he would have fled before him and not battled.
But because the Word came and became a body,
The body he took led astray the evil one, who battled with him.

JESUS THE VICTOR FOR THE CONQUERED RACE THROUGH HIS FAST

The race that had been conquered, the Son of God wished to make victor,
And for this reason he fought bodily.
He undertook a fast at the beginning of the struggle of that contest
Since he had seen that Adam was conquered with food.
The strong one came down dressed in full humility,
And was lowered to the utmost of lows.
He contested with the keeper of night and defeated him,
Not with force or the authority of his divinity,
But he came down in the measure of a man as he did battle,
Because he had become embodied from a human daughter and he stood firm in the contest.
He began with a fast, in order to rebuke gluttony, intemperance,
And the desire of people's bellies with his fast,
And to show us with which weapon people may conquer
The desires that give birth to death for the family of Adam.
Against the desire for that food Adam ate,
He arrayed self-denial to wipe it [the desire] out righteously.

ᠠᠭ ᠪᠣᠯ ᠮᠠᠨᠢ ᠠᠯᠬᠤᠮ ᠳᠠ ᠬᠠᠪᠴᠠᠭᠠᠭᠤᠯᠤᠭᠰᠠᠨ᠄
ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ᠎ᠦᠨ ᠬᠦᠮᠦᠨ ᠵᠦᠢᠨ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ᠃ 70
ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ᠎ᠦᠨ ᠠᠮᠢᠨ ᠵᠠᠨᠭᠭᠠ ᠬᠡᠭᠡᠨ ᠪᠣᠯᠤᠨ᠄
ᠪᠡᠷ ᠠᠭᠠᠷ ᠢᠨ ᠠᠯᠯ ᠢᠯᠭᠠ ᠰᠣᠨᠳ ᠪᠠᠢᠭᠤᠯᠬᠤჰ
ᠮᠣᠨ ᠠᠭᠠᠷ ᠬᠡᠵᠡ ᠢᠨᠡ ᠴᠠᠭᠠ ᠬᠡᠯᠡᠭᠴᠢᠯᠡᠨ᠄
ᠪᠣᠯᠵᠤ ᠪᠣᠰᠬᠤ ᠰᠠᠯᠠᠯ ᠭᠠᠵᠠ ᠪᠠᠭᠤᠯᠵᠤჰ᠃
ᠪᠢ ᠯᠠ ᠮᠡᠳᠡᠬᠦ ᠪᠠᠭᠠ ᠮᠣᠨ ᠬᠡᠵᠦ ᠠᠮᠢᠲᠠᠨ ᠬᠡᠪᠡᠳ᠄ 75
ᠪᠠᠭᠤᠴᠤ ᠪᠣᠴᠤ ᠵᠦᠢ ᠢᠨᠡ ᠴᠠᠭ ᠲᠠᠯ ᠪᠣᠯᠵᠤ ᠢᠨᠡჰ᠃
ᠠᠯᠯ ᠪᠣᠯᠤᠨ ᠪᠠᠯᠠᠭ ᠳᠡᠭᠡᠷ ᠬᠡᠯᠡᠭᠴᠢᠯᠡᠨ᠄ 339
ᠬᠡᠯᠡᠭᠴᠢᠯᠡᠭᠰᠡᠨ ᠬᠣᠭᠣᠷᠣᠨᠳᠤ ᠪᠠᠭᠠᠭᠤᠯᠵᠤჰ
ᠬᠣᠭᠣᠷᠣᠨᠳᠤ ᠮᠣᠨ ᠢᠨᠡ ᠳᠤᠷᠠ ᠪᠤᠷᠤᠭ ᠵᠠ ᠠᠭᠠᠷ᠄
ᠪᠣᠯᠤᠨ ᠲᠡᠭᠡᠨ ᠳᠤ ᠪᠠᠢᠭᠠ ᠪᠠᠢᠭᠤᠯᠵᠤ ᠪᠣᠯᠬᠤჰ᠃ 80
ᠪᠣᠯᠤᠨ ᠲᠡᠭᠡᠨ ᠳᠤ ᠪᠠᠢᠭᠠ ᠪᠠᠢᠭᠤᠯᠵᠤ ᠪᠣᠯᠬᠤჰ᠃

Through food from the fruit Eve and Adam were defeated,
And for this reason the Son of God began with a fast.
Forty days[7] he fasted, like Moses and Elijah:
He walked the path that the prophets of his Father had trodden.
They first gazed at him with mystery-seeing prophecy,
And with their fasts they symbolically represented his fast,[8] that they might imitate him.
He began with a fast and the ruler of the world trembled before him
And arranged a contest, that he might valiantly meet him in battle.
He was troubled and did not know he was, and whose Son:
He thought he was the Son of God and Son of Man.
Because the Son of God had sensation and a body,
He was encouraged for the fight, to do battle with him.
But since the sin of human beings was not in his body,
He feared that he was the Son of God.
So partly knowing, partly not knowing, he drew near to fight,
That he might learn by trial and see clearly.
Forty days the slanderer sat watching to see
If the Son of God was hungering or not hungering.
He was thinking, "If he does not hunger, he is spiritual,
But if he hungers, I will defeat him, because he is corporeal."

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[7] This was also the period of Jesus' post-Resurrection appearance, on which Jacob speaks in Kollamparampil, *Asc.*, 127ff.

[8] Note the three prominent occurrences of ܨܘܡ in the line. In addition, a homophonous root to the verb translated "symbolically represented" means "to feel faint (from hunger)," and thus there may be a word-play here.

ᠬᠦᠮᠦᠨ ᠵᠢᠨ ᠨᠢᠭᠡᠨᠲᠡ ᠠᠷᠪᠢᠵᠤ ᠪᠤᠢ ᠮᠠᠨᠠᠢ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠣᠯᠤᠨ 95
ᠪᠢᠴᠢᠭᠡᠳ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠣᠯᠤᠨ ᠬᠡᠷᠡᠭᠯᠡᠭᠡᠳᠡᠢ ᠪᠠᠢᠨ᠎ᠠ᠃
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ᠪᠢᠴᠢᠭᠡᠳ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠣᠯᠤᠨ ᠬᠡᠷᠡᠭᠯᠡᠭᠡᠳᠡᠢ ᠪᠠᠢᠨ᠎ᠠ᠃ 340
ᠬᠣᠶᠠᠷ ᠲᠡᠮᠳᠡᠭ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠤ᠋ ᠬᠣᠶᠠᠷ ᠲᠡᠮᠳᠡᠭ ᠪᠣᠯᠤᠨ ᠬᠡᠷᠡᠭᠯᠡᠭᠡᠳᠡᠢ ᠪᠠᠢᠨ᠎ᠠ᠃
ᠬᠦᠮᠦᠨ ᠵᠢᠨ ᠨᠢᠭᠡᠨᠲᠡ ᠠᠷᠪᠢᠵᠤ ᠪᠤᠢ ᠮᠠᠨᠠᠢ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠣᠯᠤᠨ 100
ᠪᠢᠴᠢᠭᠡᠳ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠣᠯᠤᠨ ᠬᠡᠷᠡᠭᠯᠡᠭᠡᠳᠡᠢ ᠪᠠᠢᠨ᠎ᠠ᠃
ᠡᠮᠦᠨᠡ ᠬᠡᠪᠴᠢᠶᠡᠨ ᠦᠭᠡᠢ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠤ᠋ ᠬᠣᠶᠠᠷ ᠲᠡᠮᠳᠡᠭ ᠪᠠᠢᠨ᠎ᠠ᠃
ᠪᠢᠴᠢᠭᠡᠳ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠣᠯᠤᠨ ᠬᠡᠷᠡᠭᠯᠡᠭᠡᠳᠡᠢ ᠪᠠᠢᠨ᠎ᠠ᠃
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ᠪᠢᠴᠢᠭᠡᠳ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠣᠯᠤᠨ ᠬᠡᠷᠡᠭᠯᠡᠭᠡᠳᠡᠢ ᠪᠠᠢᠨ᠎ᠠ᠃
ᠡᠮᠦᠨᠡ ᠬᠡᠪᠴᠢᠶᠡᠨ ᠦᠭᠡᠢ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠤ᠋ ᠬᠣᠶᠠᠷ ᠲᠡᠮᠳᠡᠭ ᠪᠠᠢᠨ᠎ᠠ᠃
ᠪᠢᠴᠢᠭᠡᠳ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠣᠯᠤᠨ ᠬᠡᠷᠡᠭᠯᠡᠭᠡᠳᠡᠢ ᠪᠠᠢᠨ᠎ᠠ᠃ 110
ᠬᠦᠮᠦᠨ ᠵᠢᠨ ᠨᠢᠭᠡᠨᠲᠡ ᠠᠷᠪᠢᠵᠤ ᠪᠤᠢ ᠮᠠᠨᠠᠢ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠣᠯᠤᠨ
ᠪᠢᠴᠢᠭᠡᠳ ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠪᠣᠯᠤᠨ ᠬᠡᠷᠡᠭᠯᠡᠭᠡᠳᠡᠢ ᠪᠠᠢᠨ᠎ᠠ᠃

With these empty thoughts the evil one was vexed;
He was embittered, confounded, and deliberating:
"Surely he is earthly! Surely heavenly! What then does he want?
Why then is he fasting? How is he fasting, and for whom?
In his body he is not touched by human sin,
And now it seems to me that he wants to fast instead of Adam.
I think he wants to raise up the foot that has fallen,
And to renew Adam's struggle, that he might deride me.
He does not consent to evil thoughts like a man,
Nor is it easy to seduce him with concern for desires.
He has no sin, which opens the door to death,
So how can I go in, for if I knock, it does not open for me?"

SATAN PLANS HIS ATTACK, ADDRESSING HIS DEMONS

Gentle was our Lord, and full of all humility;
He undertook a fast and traveled the path of righteousness.
The evil one was burning and full of rebellion.
He was troubled and agitated,[9] and greatly threatening over (the matter of) winning,
Christ was humbly rejoicing in his fast,
But the son of perdition was powerfully rousing a fight.
He summoned his demons and armies, that they might assist him,
And his legions, that he might effect his victory.
These sorts of things were being said by Satan
To his armies, the sons of darkness who stick with him:[10]
"Look! One both earthly and heavenly is warring with me,
A God, a man, who is both spiritual and corporeal,

[9] See SL 304, s.v., mng. 4, with reference to Satan.
[10] Cf. lines 93ff. of the following homily.

ᠡᠬᠢᠨᠡᠬᠡᠳᠡ ᠰᠡᠭᠦᠯᠡᠭᠡᠳ ᠪᠠᠭᠠᠭᠤᠯᠤᠨ ᠶᠠᠭᠤ: 115
ᠠᠭᠠᠭᠠᠷᠠᠭᠰᠠᠨ ᠶᠠᠭᠤ ᠪᠠᠭᠠᠭᠤᠴᠤᠯᠠᠭᠰᠠᠨ ᠶᠠᠭᠤ᠄
ᠤᠨᠳᠤᠷ ᠶᠠ ᠪᠠ ᠠᠭᠤᠷᠢᠯᠠᠭᠰᠠᠨ ᠶᠠ ᠪᠠ ᠪᠠᠶᠢᠵᠤ ᠪᠠ ᠪᠤᠳᠠ:
ᠬᠡᠪᠴᠢᠭ ᠪᠠ ᠦᠭᠡᠢ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠰᠢᠭᠤ ᠪᠠᠶᠢᠵᠤ᠄ 341
ᠬᠡᠪᠴᠢᠭᠡᠨᠡᠴᠡ ᠥᠪᠡᠷ ᠰᠠᠯᠭᠠᠭᠠᠳ ᠤᠯᠤᠭᠠ ᠪᠤ ᠠᠯᠳᠠᠭᠳᠠᠭᠠ:
ᠠᠭᠠᠭᠠᠷᠠᠭᠰᠠᠨ ᠶᠠᠭᠤ ᠪᠠᠭᠠᠭᠤᠴᠤᠯᠠᠭᠰᠠᠨ ᠶᠠᠭᠤ᠄ 120
ᠠᠯᠳᠠᠭᠳᠠᠭᠰᠠᠨ ᠴᠢᠭᠠᠨ ᠤᠭᠠᠯᠳᠤᠭᠴᠢ ᠪᠤᠳᠠ ᠪᠤᠷᠤᠭᠤ:
ᠠᠭᠤᠷᠢᠯᠠᠭᠰᠠᠨ ᠴᠢᠭᠠᠨ ᠤᠭᠠᠯᠳᠤᠭᠴᠢ ᠪᠤᠳᠠ ᠪᠤᠷᠤᠭᠤ:
ᠪᠤᠷᠤᠭᠤ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠳᠠ ᠰᠡᠨᠵᠢᠯᠡᠭᠰᠡᠨ ᠴᠢᠨ᠄
ᠪᠤᠷᠤᠭᠤ ᠪᠤᠯᠭᠠᠨ ᠪᠤᠳᠠ ᠵᠠᠯᠭᠠᠭᠳᠠᠭᠰᠠᠨ ᠪᠤᠯᠤᠭᠤ:
ᠰᠠᠶᠢᠨ ᠪᠤᠶᠠᠨ ᠪᠤᠳᠠ ᠰᠡᠨᠵᠢᠯᠡᠭᠰᠡᠨ ᠶᠠᠭᠤ᠄ 125
ᠠᠯᠳᠠᠭᠳᠠᠭᠰᠠᠨ ᠴᠢᠭᠠᠨ ᠤᠭᠠᠯᠳᠤᠭᠴᠢ ᠪᠤᠳᠠ ᠪᠤᠷᠤᠭᠤ:
ᠪᠤᠷᠤᠭᠤ ᠪᠤᠯᠭᠠᠨ ᠪᠤᠳᠠ ᠵᠠᠯᠭᠠᠭᠳᠠᠭᠰᠠᠨ ᠪᠤᠯᠤᠭᠤ:
ᠪᠤᠷᠤᠭᠤ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠳᠠ ᠰᠡᠨᠵᠢᠯᠡᠭᠰᠡᠨ ᠴᠢᠨ᠄
ᠪᠤᠷᠤᠭᠤ ᠪᠤᠯᠭᠠᠨ ᠪᠤᠳᠠ ᠵᠠᠯᠭᠠᠭᠳᠠᠭᠰᠠᠨ ᠪᠤᠯᠤᠭᠤ:
ᠪᠤᠷᠤᠭᠤ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠳᠠ ᠰᠡᠨᠵᠢᠯᠡᠭᠰᠡᠨ ᠴᠢᠨ᠄ 130
ᠪᠤᠷᠤᠭᠤ ᠪᠤᠯᠭᠠᠨ ᠪᠤᠳᠠ ᠵᠠᠯᠭᠠᠭᠳᠠᠭᠰᠠᠨ ᠪᠤᠯᠤᠭᠤ:
ᠪᠤᠷᠤᠭᠤ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠳᠠ ᠰᠡᠨᠵᠢᠯᠡᠭᠰᠡᠨ ᠴᠢᠨ᠄
ᠪᠤᠷᠤᠭᠤ ᠪᠤᠯᠭᠠᠨ ᠪᠤᠳᠠ ᠵᠠᠯᠭᠠᠭᠳᠠᠭᠰᠠᠨ ᠪᠤᠯᠤᠭᠤ:
ᠪᠤᠷᠤᠭᠤ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠳᠠ ᠰᠡᠨᠵᠢᠯᠡᠭᠰᠡᠨ ᠴᠢᠨ᠄
ᠪᠤᠷᠤᠭᠤ ᠪᠤᠯᠭᠠᠨ ᠪᠤᠳᠠ ᠵᠠᠯᠭᠠᠭᠳᠠᠭᠰᠠᠨ ᠪᠤᠯᠤᠭᠤ:
ᠪᠤᠷᠤᠭᠤ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠳᠠ ᠰᠡᠨᠵᠢᠯᠡᠭᠰᠡᠨ ᠴᠢᠨ᠄ 135
ᠪᠤᠷᠤᠭᠤ ᠪᠤᠯᠭᠠᠨ ᠪᠤᠳᠠ ᠵᠠᠯᠭᠠᠭᠳᠠᠭᠰᠠᠨ ᠪᠤᠯᠤᠭᠤ:

And I do not know whether he is from above or below,
And look, he is standing in the struggle, calm and despising me!
Come, my armies, from every side and every corner:
[This is] no ordinary contest; let us do it strenuously together!
If he is victorious over us, he will bind and imprison us all;
He will despise us all; let us be roused for the contest!
In these days, cease from disputes and quarrels,
From evil things and the strife of all the world;
Let go of hidden traps and nets:[11]
Let us trap one, and if he is trapped, it will be strength [that traps him].
The combat is hard for me, for he is not trying just to be victorious,
But trying to raise up Adam, whom I have cast down,
And if Adam, who has fallen, rises, it will be *our* fall!
Come on, let us do it strenuously, lest defeat catch us by surprise!"

PREAMBLE TO THE FIGHT

All the demons moved with war for the Son of God,
And all the left [flank] he urged as he fought
They were afraid of him because of his marvelous humility,
Because they saw his great peace and gentle bearing,
And because he led astray and troubled them with his blessed body,
They did not know whether he was from below or from above.[12]
For forty days the slanderer arrayed his temptation

[11] For traps, snares, etc., which often appear in Jacob's references to Satan, cf. Ephrem, *Virg.* 13.10.7–8, 14.10.3–4, McCollum, *Simon*, lines 135, 160, 214, 239, 243, 372, and the discussion in Johnson, *Sinful Woman*, p. 13.

[12] This is the same thing Satan says in line 139 above.

ⵍⵍⴰ ⵓⵔⵔⵉ ⵉⵏⴰ ⵖ ⵜⵙⴽⵔⴰ ⵢⵓ ⵉⵙⵙⵓⵏ:

342 140 ⵓⵀⵉ ⵜⵍⵍⵉⵖⵏⵉ ⵓⵎⵎⴰ ⵜⵀⵓⵍⵍ ⵜⵎⵀⵜⵜⵉ ⵜⵙ⁘
ⵉⵔ ⵙⵜⵜⴰⵎⵎⵙ ⵜⵜ ⵜⵍⵍ ⵔⵔⵜⵜ ⵓⵜⵜ ⵜⵍⵍ ⵜⵜⵜⵓⵔ:
ⵍⵍ ⵜⵙⵙⵜ ⵖⵉⵏ ⵜⵍ ⵉⵔⵔⵓⵙ ⵜⵎⵀⵜⵜⵉ ⵜⵀ⁘
ⵉⵙⵓⵀ ⵉⵀⵉ ⵜⵜⵜⵔ ⵀⵜⵜⵔ ⵀⵜ ⵙⵓⵜⵜ:
ⵜⵜⵜⵔ ⵜⵀⵜ ⵜⵜⵜⵔ ⵜⵍⵎⵙⵜ ⵜⵔⵍⵍⵔⵓⵏ⁘

145 ⵜⵀⵓⵜⵔ ⵙⵜⵓⵜⵍ ⵜⵔⵜ ⵜⵜ ⵉⵔⵙⵉⵍⵉ ⵓⵜⵜ ⵖⵉⵍⵍⵉ:
ⵓⵜⵜ ⵜⵙⵜⵜⵍⵍⵉ ⵓⵜⵜ ⵙⵙⵉⵍⵉⵀ ⵓⵀⵓⵜⵜⵍ ⵜⵔⵜ⁘
ⵉⵙⵜⵜ ⵉⵎⵉⵍ ⵜⵜⵜⵍⵍ ⵍⵜⵙⵍⵍ ⵓⵜⵜⵙⵙⵉⵍⵉⵍⵍ:
ⵙⵔⵜⵔ ⵜⵔⵍⵍ ⵜⵍⵍ ⵜⵜⵜⵍⵍⵉⵔⵔ ⵔⵔⵜⵜⵉⵍⵍⵉⵍⵍ ⵢⵓ⁘
ⵜⵜⵜⵔ ⵙⵜ ⵖⵉⵏ ⵜⵜ ⵜⵔⵜ ⵙⵙ ⵜⵔⵜ ⵙⵙⵉⵍⵍ ⵜⵔⵜⵜⵜⵓⵏ:

150 ⵉⵍⵍ ⵍⵍⵉⵓⵜ ⵙⵙ ⵉⵜⵜⵜⵔⵜⵜⵉ ⵜⵔⵜ ⵉⵔⵜⵜⵜ⁘
ⵜⵍⵍⵉ ⵉⵜⵜⵜⵍ ⵉⵓⵜ ⵉⵔⵜⵜⵍ ⵜⵜ ⵜⵜⵜⵔⵜⵍⵍⵉ ⵢⵓ:
ⵉⵔ ⵜⵜⵜⵔ ⵍⵍ ⵉⵔⵜⵜ ⵜⵜ ⵙⵜⵜⵔⵍⵍⵉ⁘
ⵜⵔⵜⵜⵍⵍⵉ ⵜⵜⵜⵔ ⵙⵓ ⵜⵜⵜⵔⵜⵜ ⵉⵔⵜ ⵉⵜⵜⵍⵍ:
ⵜⵜⵜⵔⵜⵜⵍⵍⵉ ⵜⵔⵜ ⵜⵜ ⵜⵜⵜⵔⵜⵜⵜⵔ ⵜⵜⵜⵔⵜⵜⵜⵔ⁘

155 ⵓⵜⵜ ⵢⵜⵜ ⵜⵜⵜ ⵜⵜⵍⵍ ⵉⵜⵜⵉ ⵜⵜⵜⵜⵔⵉⵜⵜ:
ⵜⵜⵍⵍ ⵙⵜⵜ ⵜⵜⵜ ⵜⵜⵜ ⵉⵜⵜ ⵜⵜⵜⵜⵔⵍⵍⵉⵜ⁘
ⵜⵜⵍⵍ ⵙⵜⵜⵍⵍⵉ ⵜⵜⵜⵜ ⵉⵜⵜ ⵜⵜⵜⵔⵍⵍⵉⵜ ⵙⵜⵜⵜⵍ:
ⵍⵍⴰ ⵓⵔⵔⵉ ⵢⵓ ⵜⵜ ⵉⵙⵙⵓⵏ ⵉⵔ ⵢⵓ ⵜⵜⵜⵍ⁘
ⵉⵔⵜⵜⵜ ⵙⵜⵜⵜⵜ ⵜⵜⵜ ⵜⵜⵜⵜ

As he was rousing hidden battles against the Savior.
He tried with dreams and night terrors
To battle him, but there was no place for his falsehood.
He took pains to lay him low with evil thoughts,
But he did not take the unclean bait, for he was holy.
He was unable to entice him with the error of desires,
For in him there was no sin which desires more and more,
However much the Son of God lowered himself,
He did not do so except as far as the height of Adam;
To the measure of Adam before he ate from the tree
Son of the Living One[13] descended,[14] that he might bring Adam, who had sinned and perished, to life.[15]
The slanderer drew near to him to do combat,
But there was no sin [in Jesus], which became the cause for Adam to fall.
The Unique One, being from Mary, was like us;
[Yet] sin in no way got near him, because he was unique;
Except for sin, he was like us, when he imitated us,
In [the matter of] the fall, he was not like the family of Adam.
Satan, with no intermediary, did battle with him,
For there was no Eve, nor did the serpent[16] come, like the first [time]. Gen 3
Face to face against the king the rebel went out

[13] Mt 16:16.

[14] On divine descent in Ephrem, see Brock, *Luminous Eye*, 53–66.

[15] After "Son of Life," a variant (Bedjan's R) has, "when he was embodied, that he might bring Adam to life."

[16] For Satan as serpent elsewhere in Jacob's homilies, see Kollamparamptil, *Asc.*, lines 71 and 89; McCollum, *Simon*, lines 199, 221, 266, 273, 305, 321, 334, 374.

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160 ⵙ ⵎⵎⵙ ⵢⵓⴰ ⵜⵜⵃⴰ ⵜⵜⵜⵜⴰ ⵅⵍ ⵀⵣⵣⵓⵍⴰ⁘
ⵜⵓⴰ ⵣⵜⵜⵃⵃⴰ ⵓⵃⵜⵜⵃⴰⵣⵣⵉⴰ ⵡⵅⵜⵜⵃⵓⵍⴰ:
ⵜⵎⵣⵜ ⵅⵃⵃ ⵎⵅⵎ ⵢⵓⴰ ⵜⵍⵉⵓⴰ ⵜⵔⵡⵅⵃⵍⴰ⁘
ⵜⵍⴰⵀⵣⵜ ⵢⵓⴰ ⵣⵜⵜⵃⵓⵃⵃⴰ ⵛⵜⵃⴰ ⵜⵣⵃⵎⵢⵎ:
ⵍⵍⴰ ⵎⵃⵃⵍ ⵢⵓⴰ ⵃⵎⵃⵜ ⵀⵍⵍⴰ ⵡⵙⵙⵎⴰ ⵢⵓⴰ⁘
165 ⵍⴰ ⵃⵎⵃⵛ ⵢⵓⴰ ⵏⵙⵡⵃⵜ ⵃⵀⵎⵎⵙ ⵣⵡⵔⵔⵓⵍⴰ:
ⵡⵍⴰ ⵜⵎ ⵢⵓⴰ ⵛⵜ ⵙⵀⵎⵍⴰ ⵡⵓⵔⵍ ⵜⵀⵜⵜⵍⴰ⁘
ⵛⵙⴰ ⵜⵔ ⵜⵀⵔⵔ ⵄⵍⵍⵜⵀⵀⵎ ⵢⵓⴰ ⵛⵓⵍ ⵣⵍⵍⵓⴰ:
ⵍⵍⴰ ⵜⵍⵍⵜⵀⵀⵎ ⵜⵍⴰ ⵛⵣⵙⴰ ⵃⵜⵃⵜⵃⵓⵍ ⵡⵍⵡⵎ⁘
ⵃⵀⵀⵎⵎⵜ ⵓⵡⵎ ⵅⵡⵍⴰ ⵜⵙⵀⵀⵍ ⵛⵜ ⵜⵜⵃⵓⵍ:
170 ⵎⵜ ⵅ ⵏⵜⴰ ⵡⵏⵜⴰ ⵍⵍⵡⵎ ⵣⵙⵀⴰ ⵄⵜⵃ⁘
ⵄⵜⵃⵜ ⵔⵍⵡⵄⵎ ⵜⵃⵅⵀⵣⵍⵔⴰ ⵡⵏⵃⵜ ⵣⵣⵓⴰ:
ⵃⵅⵜⵜ ⵢⵓⴰ ⵙⵀⵎⵍⴰ ⵡⵙⵙ ⵃⵃⵓ ⵅⵃⵍⴰ ⵡⵏⵀⵀⵍⵡⵎ⁘
ⵏⵏⵎⵡⵜⴰ ⵅ ⵛⵜ ⵀⵣⵏⵎ ⵜⵍⵡⵙⵎ ⵅⵛ:
ⵙⵀⵎⵍⴰ ⵅⵛⵃⵣ ⵍⴰ ⵛⵏⵅⵜ ⵃⵜ ⵣⵏⵎⵎⵡⵜⴰ ⵢⵓ⁘
175 ⵀⵀⵔ ⵛⵜ ⵙⵀⵎⵍⴰ ⵜⵍⵡⵙⵎ ⵅⵛ ⵅ ⵜⵍⵡⵙⵎ:
ⵃⵀⵀⵏⵃⵜⵍⴰ ⵍⴰ ⵜⵍⵡⵙⵎ ⵅⵛⵃⵜⵜ ⵓⵡⵎ⁘
ⵛⵜ ⵀⵀⵍⵍⵜⴰ ⵡⵍⴰ ⵀⵔⵛⵜⴰ ⵜⵎⵜⵜ ⵏⵃⵃⵜ:
ⵡⵅⵜⵜ ⵢⵓⴰ ⵜⵜⴰ ⵍⴰ ⵜⵔⵍⴰ ⵜⵎⵜⴰ ⵜⵎ ⵅⵛⵀⵀⵜⴰ⁘
ⵜⵀⵏⵜ ⵅⵍⵀⵏⵜ ⵅⵜⵎⵃⵍⴰ ⵀⵅⵃⵜⴰ ⵏⵀⵎ ⵀⵣⵛⵓⴰ:

To fight, since the battle was too hard for him.[17]
He did not send the serpent to him because there was no Eve;
He himself tempted the Son without an intermediary.
Forty days he took pains, but he did not find
A cause favorable for his plot with the Savior:
Neither with persuasions, nor frights, nor terrors,
Nor thoughts, nor visions of falsehood,[18]
Not as he arrayed his illusions at night,
Not in the daytime as he used frightening [images].
The evil one was disturbed, but his opponent was diamond,
A stone, the hardness of which cannot be harmed by anything.
Forty days he battled with him spiritually,
And in every way defeat was coming back upon him.

JESUS' HUNGER AND SATAN'S AFFECTED CONCERN

At the end of the forty days, our Lord was hungry,
And there was an opportunity for the slanderer to tempt him.
The Christ hungered according to divine providence and naturally,
For there was a motive for both of them[19] in the Unique One:
"According to divine providence," because he was God with his begetter,
And "naturally," because he was embodied from a daughter of Adam.
He hungered as he hungered, in a way that is beyond explanation,[20]

[17] That is, too hard to allow use of an intermediary: Satan felt he had to do it himself.

[18] This couplet contains five rhymed phrases in Syriac.

[19] That is, from both a divine and a human (natural) point of view.

[20] This expression is similar to that in line 31 above.

ܘܗ ܢܐܟܠ ܟܠ ܒܡܐ ܒܐ ܡܢܟ ܗܘ ܀ 180
ܐܠܐ ܟܝ ܐܐ ܫܡܐ ܟܬܒ ܐܗ ܒܟܐ ܐܐ ܫܐ: 344
ܗܘ ܟܡܢܗ ܟܡܐ ܟܐ ܒܐ ܡܠ ܐܠ ܗܘ ܀
ܐܘܟܢ ܫܩܒ ܠܐܟܝ ܐ ܐܐ ܐ ܒܐ ܐ ܐ:
ܟܟܐ ܘܗܟ ܐ ܒ ܟܢܟ ܒ ܗ ܀ 185
ܠ ܟܩ ܐ ܐ ܟ ܐ ܐ ܟ ܐ:
ܐ ܟ ܗ ܐ ܐ ܟ ܐ ܟ ܐ ܀
ܐ ܒ ܗ ܟ ܐ ܟ ܐ ܟ ܐ:
ܐ ܒ ܗ ܟ ܐ ܟ ܐ ܟ ܐ ܀
ܟ ܐ ܐ ܟ ܐ ܐ ܟ ܐ ܐ: 190
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܐ ܟ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܐ ܟ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ: 195
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
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ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:

But it became an opportunity for the tempter to stir up a contest.
He approached him like someone concerned and snooper,
Like a counselor that assists one who is grown up.[21]
He began saying, "If you are the Son of God,
Say that bread should come from the[se] stones and feed yourself."
Satan had seen that one who hungers wants bread,
And at that favorable opportunity he was tempting him.
He showed himself, not as an enemy and opponent,
But as a friend and one who takes care of beautiful things;
Like angels when they are sent to the saints
To fulfill their needs, he showed himself.
He gave the counsel, "If you are the Son of God,
Say the word, and right then there will be bread for you to eat!"
O Satan! Who set you up over things,
And who urged you to say, "Who is the Son of God?"
Did you wish to learn, or want to be a teacher?
For if you learned it, you should have gone back and informed those who do not know.
You they did not urge to say, "Who?" — What? Are you burning?
Look, you keep asking if he is the Son of God.

[21] Jacob seems to be pointing out the contradiction that Jesus, who is perfect, should need a helper, counselor, etc., but that contradiction is of course inherent in the fact that the Son of God hungered, indeed, even in the incarnation itself. Bedjan's R has, instead of "snooper" in the previous line to "counselor" in this line, "counselor / Like an angel." This reading, in addition to the wordplay between the words "counselor" (ܡܥܕܕܐ) and "angel" (ܡܠܐܟܐ), possibly has the merit of looking forward to Mt 4:11 at the end of the temptation narrative, although the language is different there ("the angels drew near and were serving him"); cf. also line 209 below.

200 ٭وَلَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ٭
345 وَلَهُمْ فِيهَا مَا تَشْتَهِيهِ أَنْفُسُهُمْ وَتَلَذُّ الْأَعْيُنُ٭
وَهُمْ فِيهَا خَالِدُونَ يَتَنَعَّمُونَ وَلَا يَبْغُونَ عَنْهَا حِوَلًا٭
وَلَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا٭
وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا٭
205 وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا٭
قَوَارِيرَا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا٭
وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا٭
عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا٭
210 وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنْثُورًا٭
وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا٭
عَالِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا٭
215 إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا٭

Why are you worried with there being bread for one who is hungry?
The good eye[22] has never been seen in you! Mt 6:22// Lk 11:34
At what time has compassion been seen in you,
With the result that you are greatly worried about Jesus' hunger?
O rebel, the fact that your Lord hungered was not yours;[23]
Why did you command that there should be bread, which does not obey you?
With a great mind let us hear the speech of the Son of God,
With the soul marveling at the combat of his humility:
When the slanderer was lifted up, he [Jesus] was lowered,
That with his humility he might cast down his [Satan's] height.[24]

JESUS' FAST AND MOSES' FAST

Now someone might say, "Why would Satan have benefited
If our Lord had made bread as he had said?"
Had he commanded the stones and they became bread there,
The Christ would have shown himself to be the Son of God,
But for the tempter this would have been a victory,
That our Lord should have stained his way of humility.
Had he commanded and there been bread, as he was tempted [to do],
It would have been boasting to show himself as he could have done,

[22] That is "beneficence" (lit. "goodness of eye"). Line 218 of the following homily is almost exactly the same as this one.

[23] Cf. line 216 of the second homily.

[24] That is, his pride.

ܟܠ ܡܢ ܐܝܟ ܕܐ ܒܫܘܠܛܢ ܐܠܗܐ ܒܚܩ׃
ܘܟ ܡܢ ܟܠ ܠܟܠ ܒܢܐ ܠܐ ܐܡܪܢ׃ 220
ܕܢܫܬܘܫܐ ܕܐܠܗܐ ܐܚܐ ܐܡܪܢ ܟ׃ 346
ܘܠܠ ܩܒܠ ܒܢܫ ܙܕܩ ܗ ܡܢ ܐܝܟ׃
ܐ ܬܢܘ ܟ ܒܟ ܒܚܩ ܬܢ׃
ܟܠ ܩܒ ܐܝܟ ܒܫܘܠܛܢ ܐܠܐ ܬܒܪ ܟ׃
ܕܐ ܬܘ ܙܕ ܢܒܐ ܒܢܫ ܟ׃ 225
ܒ ܐܘ ܗ ܢܒܐ ܕܙ ܘܒܩܒ׃
ܕܐ ܙܐܐ ܗ ܢܒܐ ܐܩܒܙ ܐܐܣܡ ܬ׃
ܙܟ ܬܫܒ ܗ ܒܟ ܢܒܐ ܐܩܒܙ׃
ܢܐܒ ܬ ܐܐ ܒܐ ܡܐ ܐܩܒܙ׃
ܐܟ ܒܒ ܒܐ ܟܫܐ ܬ ܐܒ ܙܐܒ ܟ׃ 230
ܐܟ ܒܒ ܒܐ ܟܩܐ ܬܫܟ ܐܒ׃
ܗܡܬ ܒܐ ܒܫܐ ܒܬ ܙ ܙܐܟ׃
ܟܟܢܫܐ ܬܙ ܒܐ ܙܐ ܒܐ׃
ܒܙܢ ܒܐ ܟ ܢ ܐܠܐ ܒܩܒܫ׃
ܐܟ ܒܒ ܒܐ ܬܫܟ ܐܒ ܙܐܢܫ׃ 235
ܓܒܟܙ ܒܐ ܒܬ ܬܒܗ ܒܐ ܗܒܫ ܒܐ׃

But the humility he had come down to would have been stained,
With the evil one rejoicing because he had hindered the path of the Unique One,
And it would have been imagined a victory for Satan
That the Son of God did not hold on to that humility.
If he came down to be humbled and, because he was tempted,
Anger got the better of him and he did not remain in his humility
And spoke and the stones became bread, and he showed himself
With a high spirit, not close to humility,
The great way of humility would have come to naught
Of the Son of God, who humbled himself to bring Adam to life. Phl 5:8
The slanderer would have boasted that he had deceived so much
To the extent that he [Jesus] departed from the humility in which he began.
For this reason, he [Jesus] did not want to say, "Let there be bread,"
Lest he show himself with glory and the evil one be victorious.
But in the complete humility in which he started
He remained and rebuked the tempter by how much he was humbled,
And did not show that he could have made bread then,
Nor that he knew his opponent was deceiving him.
He bent his height to both humility and temptation
And remained in the hunger and weakness he had lowered himself to.
Although he recognized the slanderer from eternity,
He did not wish to show that he recognized him there at their combat;
Although he was able to make bread, as he [Satan] had said,

ܐܒܗܝ ܕܐܢܫ ܠܐ ܝܕܥ ܘܠܐ ܐܝܬ ܒܗ ܟܚ:
ܡܛܠ ܟܠܐ ܒܟܬܒ̈ܐ ܩܕܝܫ̈ܐ ܕܐܡܪ̈ܝ ܐܢܐ
ܕܐܡܪ ܐܦ̈ܠܐ ܐܒܗ̈ܝ ܘܠܐ ܟܚܟܝܢ̈ܐ:
240 ܘܠܐ ܫܡܥ ܐܢܐ ܕܐ ܐܦ̈ܘ ܕܝܢ ܒܝܕ ܐ̈ܝܟ ܐ̈ܢܫ̈ܐ
ܐ̈ܝܟ ܡܐ ܐܢܐ ܒܝ ܐܒ̈ܗ̈ܝ ܐܢܐ ܘܟ ܢ̈ܝܚ̈ܐ ܘܠܐ ܐ̈ܝܟ ܐ̈ܢܫ̈ܐ:
ܟܚ̈ܐ ܟܠ̈ܗ̈ܝ ܘܠܐ ܩ̈ܡ ܒ̈ ܒ̈ ܟ̈ ܟ̈ ܟ

He did not make bread, lest by [such] a wonder he show himself;
And although, had he wished to, it would also have been easy for him not to hunger,
He did wish to drive hunger from him[self] in the fast he had undertaken.
Forty days Moses fasted, yet it is not written that he hungered,
But the Son of God hungered in his fast as he was tempted.
Moses did not hunger because he actually saw the Father,
But the Son, who is all in the Father, why was he hungry?
He was hungry to show that he had taken on a body and was from us,
And had become like us, and hungered with us and for us.
The body of the Word that became flesh was hungry
Only because he wanted to be hungry in his humility.
Hunger did not approach Moses' fast, and he was a man,
But the Son of God was hungry in his fast, and he was God.
Had he not hungered, he would not have been humble, as he had been humbled,[25]
And it would not have been established that he had been humbled and was from us.
Had he said, "Let there be bread," as he was tempted [to do],
He would not have been humble, as Isaiah called him. Isa 53:6
"If you are the Son of God," the slanderer
Was saying to him, "make bread from the stones and eat!"

JESUS' FIRST RESPONSE

Against the height of the tempter our Lord answered,

[25] This seems to mean that, had he not hungered, he would not have been acting in accordance with his chosen state of humility.

260 ⵍⴰ ⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ:
ⵍⴰ ⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ:
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ 348
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ:
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ
265 ⵍⴰ ⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ:
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ:
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ
ⵍⴰ ⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ:
270 ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ:
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ:
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ
275 ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ:
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ:
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ
ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵉⵖ ⵏⵜⵜⴰ:

And with humility of spirit he spoke, saying to him,
"Man does not live by bread and water alone,
But by the word of the Lord's mouth everyone lives.
The word of the Lord is life for people,
And it has not been that [anyone] lived by bread and water, as you are saying."
The wise Son brought out a weapon from his Father,
With which he to meet the slanderer, who was battling him.
He despised the hunger and did not want to perform a miracle there;
He despised his pride and did not want to show that he was the Son of God;
He despised his knowledge and, as though he did not recognize his opponent,
Was speaking to him, as he was tempted, in humility.
He was reciting[26] against him [from] the book of Moses that the Word of the Lord
Gives life, and that without bread man can live.

THE SECOND CONTEST

The evil one was wounded with the arrow that came out of the armory,
Of the hidden Father by means of the humility of the Unique One,
And now he was aggravated that he had to repeat the contest in temptation
And was longing for victory in his boldness.[27]

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[26] There is a wordplay here between this verb, ܐܡܪ, and the name in Syriac for Deuteronomy, ܬܘܬܒ̈ܐ ܕܢܡܘܣܐ, which Jesus has quoted. We should perhaps also note the same verb (with a different nuance) in line 295 just a little below.

[27] Both lines of this couplet have quadriliteral *t*-verbs: ܐܬܬܩܦ and ܐܬܬܪܥܝ ܒܓܒܝܘܬܗ.

ܐܚܪܟܘܢ ܕܐܡܪ ܠܗ ܡܪܝ ܠܡܐ ܗܟܝܠ ܐܡܪ ܠܟ ܀ 280
ܠܐ ܐܝܟ ܚܟܡܬ ܐܢܬ ܒܪܝܫ ܫܡܐ ܕܐܒܘܗܝ:
ܐܠܐ ܚܙܝ ܩܕܡ ܐܢܫ ܕܫܡܐ ܩܪܝܒ ܀
ܗܘ ܐܢܫ ܕܐܬܐ ܠܘܬ ܐܝܠܝܢ ܚܝܬ ܐܢܐ:
ܘܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܡܪ ܐܢܬ ܕܐܬ ܀ 349
ܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܡܪ ܐܢܬ ܕܐܬ ܀ 285
ܐܢܐ ܫܡܥܬ ܡܢ ܐܒܐ ܗܘ ܕܐܡܪ ܠܝ:
ܐܢܬ ܬܐܡܝܢ ܐܢܐ ܠܐܚܪܢܐ ܘܐܝܬ ܟܐܢ ܀
ܥܠܗ ܚܙܝܬ ܐܢܐ ܕܐ ܒܟܠ ܐܝܕ:
ܐܠܐ ܡܢ ܫܡܝܐ ܐܢܐ ܐܡܪ ܠܟ ܕܐ ܬܗܘ ܀
ܐܠܐ ܒܪܝܬܐ ܕܐܡ ܠܐ ܒܗ ܒܟܟܘܢ:
ܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܡܪ ܐܢܬ ܕܐܬ ܀ 290
ܐܢܐ ܐܡܪ ܠܟ ܒܗ ܐܢܫ ܐܢܐ ܐܡܪ ܠܟ:
ܐܠܐ ܐܡܪ ܐܢܬ ܐܢܐ ܐܡܪ ܐܢܬ ܐܢܐ ܐܡܪ ܠܟ ܀
ܐܢܐ ܐܡܪ ܐܢܬ ܐܢܐ ܐܡܪ ܐܢܬ ܐܢܐ ܐܡܪ ܠܟ:
ܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܡܪ ܐܢܬ ܕܐܬ ܀ 295
ܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܡܪ ܐܢܬ ܕܐܬ ܀

He led our Lord and set him above the pinnacle[28] Mt 4:5// Lk 4:9
Of the holy temple to have a second contest there.[29]
Here is a report beyond a regular report:
The soul seeks and thus understands what is said.
Listen within you spiritually, if you are listening,
Not without, so that your sight will answer when you hear.
Thus it is written: The slanderer led Jesus
And set him above the pinnacle of the holy temple.
Here spiritual meanings are necessary,
And the mind of faith full of wonder,
For the understanding to seek how the slanderer was able
To lead and bring the Son of God to the holy temple.
How did he lead him? Like someone strong [leading] one that is weak?
God forbid it should be said that the Son of God was ever weak!
How did he lead him? As though he were unwilling to go with him?
God forbid this too from ever coming to mind!
So how did he lead the strong one of the worlds, our Lord
And begin by setting him above the pinnacle of the holy temple?
The slanderer held the first contest
And lost it, so he was again longing to fight,
And it was necessary for him to hold a second contest with him,
But without an opportunity, there was no way for a contest to take place.

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[28] Literally, "wing," just as in Greek. In the Syriac versions of the Bible, for Lk 4:9, P and H have ܨܦܐ, while S has ܥܢܦܐ; while for Mt 4:5, S, P, and H all have ܨܦܐ, but C has ܥܢܦܐ.

[29] This part of the Temptation narrative is highlighted briefly in Ephrem, *Virg.*, 13.10.5.

وَجْهَهُ حَتَّى لَا يَبْقَى مِنْهُ شَيْءٌ:
وَقَالَ فَهَلْ عَسَيْتُمْ إِنْ فَعَلْتُمْ أَنْ لَا تُقَاتِلُوا:
وَهُوَ كَالْمُسْتَهْزِئِ بِهِمْ فَقَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ 300
وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ
الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ:
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ
مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ
بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ فَقَالَ إِنَّ اللَّهَ
اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ 305 350
وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ
فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى
وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ 310
إِنْ كُنْتُمْ مُؤْمِنِينَ فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ
قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ
مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا
قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ 315
قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ
قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو اللَّهِ كَمْ مِنْ فِئَةٍ
قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ

For the first contest, hunger became his opportunity for
[a contest] to take place:
Because of the hunger of the Son of God, the evil one
tempted him.
He held a contest, and the opportunity that occurred was
[then] ended,
And another opportunity was necessary for the second
contest;
With the wilderness there the Son of God was tempted,
[But] there was no opportunity in it favorable for
a[nother] contest.
The slanderer was aggravated and he was plotting,
"Would that I had some deep place here, or a pit!
I would incite and entice him to throw himself in,
And I would learn about him: if he is spiritual, if not hurt;[30]
But if he is corporeal, I would seriously deride him,
So he would fall, when I have troubled him and over-
thrown him with urging."
He knew Scripture and from the Torah he took up a
weapon:
"Let me seek Scripture, which incites him, and he will fall
right away.
If he stands on high now, I would lay traps
For him in the depth, and lower him to a fall!"

SATAN'S METHOD IN THE SECOND CONTEST

As the slanderer was thinking that, if he found
A suitable opportunity, he would win the contest,
Our Lord was spiritually moved concerning the matter,
And from the wilderness he entered and stood upon the
pinnacle of the holy temple.
His opponent was not aware of why

[30] Cf. line 366 below.

ܟܬܒ ܫܘܒܚܐ ܕܡܪܝ ܥܒܕ ܒܪ ܡܫܝܚܐ:

320 ܡܠܟܐ ܩܕܝܫܐ ܘܚܝ ܐܝܟܐ ܢܫܬܐ ܨܒܥܐ׃
ܒܪܟ ܐܢܐ ܒܥܠ ܟܠܗܝ ܒܢܝ ܐܢܫܐ:
ܡܟܠܐ ܠܫܢܐ ܟܢܐ ܐܢܐ ܫܡܥܢܐ ܕܐܠ׃
ܘܡܒܙܐ ܐܡܪ ܡܢܬܐ ܕܐ ܒܟܐ:
ܠܐ ܐܡܐ ܕܐ ܟܠܐ ܘܥܒܐ ܟܢܐ ܐܡܪ׃

325 ܡܐܡܪܐ ܕܐ ܐܦܩܙܐ ܡܐܡܪܐ ܕܐ:
ܘܟ ܒܝ ܫܘܒ ܟܡ ܒܐܡܐ ܐܘܐ ܐܝ ܫܪܐ׃ 351
ܐܟܝܠ ܕܐ ܡܐܡܪ ܐܡܪ ܟܠ ܘܢܐ ܢܫܐ:
ܡܟܡ ܕܐ ܡܐ ܐ ܒܡܫ ܕܐ ܐܠܐ ܫܪܐ׃
ܒܐ ܩܝܢܐ ܕܐ ܡܐ ܟܒ ܒܡܫ ܟܐ ܒܡܫ ܒܐ:

330 ܐܐ ܒܐܘܐܟܐ ܐܟܝܩܘܝܐ ܡܫܟܐ ܢܩܐ׃
ܟܐܐ ܫܒ ܡܐ ܐܘܐܐ ܡܩܐ ܟܐ ܒܫ:
ܐܟܐ ܟܐ ܒܝܢܐ ܟܐ ܡܡܫ ܢܩܐ׃
ܐܟܐ ܐܠܡ ܐܡܐ ܕܙܡܐ ܙܐ ܡܐ ܟܐ:
ܩܫ ܕܙܡܐ ܡܢܩܐ ܕܐ ܙܒ ܩܦܟܐ׃

335 ܡܒ ܐܟܐ ܟܐ ܐܦܩܙܐ ܒܐܟ ܡܡܩ:
ܟܟܐ ܐܡܐ ܐܒ ܟܒܐ ܐܟ ܐܒ ܒܐ׃
ܐܐܐܫ ܐܢܒ ܟܐ ܡܡܟܙܐ ܒܡܐܠ:
ܡܟܐ ܡܒ ܩܒܟܐ ܐܡܡ ܟܐ ܒܫܐ ܐܩܦܟܡܒܐ׃
ܐܟܟܒܐ ܐ ܫܒ ܐܐ ܐܡܐ ܐܡܐ:

The Son of God had changed locales at just that time,
And the evil one rejoiced that he had found and opportunity to engage in a contest,
But the Son of God had [actually] made him an opportunity again to be put to shame.
For this reason, our Lord stood in a high place
In accord with the will of the opponent who wanted it [to be this way].
For this reason it is written, "The slanderer led him,"
Because, as he wanted, the Son of God gave him opportunity.
Smoke has never been able to lead the wind,
Nor chaff able to control a storm.
Our Lord complied with the will of the slanderer,
For him to lead him to a place suitable for a contest.
Because the slanderer led him, it was written that
The living Son stood above the pinnacle of the holy temple,
And that temper immediately came near and was saying to him,
"If you are the Son of God, throw yourself!"
Satan saw a high place and a great depth[31]
And was eager to see a fall there.
He began reciting from a Psalm to the Son of God,
Because he had heard Scripture from him in the first contest.
According to his thought he spoke with him, as he supposed,

[31] Cf. 334 above. Height and depth are commonly met in Jacob's work for to highlight Jesus' humility in coming down from on high to the earth, and even for the descent into Sheol; see, for example, Kollamparampil, *Asc.*, lines 99, 124, 252, 485; and McCollum, *Simon*, lines 23, 27–28, 31–32, 49–50, 91, 112, 122.

ᠮᠥᠭᠡ ᠡᠮᠡᠭᠲᠡᠢ ᠪᠠᠭᠠ ᠬᠦᠦᠨᠦ ᠪᠠᠢᠬᠤ᠋ ᠵᠢᠨᠢ ᠬᠡᠯᠡᠭᠰᠡᠨ᠃ 340
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ᠪᠢ ᠠᠴᠠ ᠲᠠᠢ ᠲᠠᠯᠠ ᠳᠤᠷᠠᠯᠴᠠᠵᠤ ᠪᠠᠢᠨ᠎ᠠ᠃
ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡᠨ ᠦᠭᠡ ᠪᠦᠷ ᠢᠨᠡᠭᠡᠨ ᠬᠡᠯᠡᠵᠤ ᠪᠠᠢᠨ᠎ᠠ᠃
ᠬᠠᠭᠠᠨ ᠤ ᠵᠠᠷᠯᠢᠭ ᠪᠠᠷ ᠪᠢᠴᠢᠭᠰᠡᠨ ᠪᠠᠢᠬᠤ᠋ ᠪᠠᠢᠨ᠎ᠠ᠃
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ᠲᠡᠷᠡ ᠠᠨᠤ ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠲᠡᠭᠦᠨ ᠴᠢ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ᠃ 352
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ᠬᠠᠭᠠᠨ ᠤ ᠵᠠᠷᠯᠢᠭ ᠢᠷᠡᠵᠦ ᠪᠠᠢᠬᠤ᠋ ᠪᠠᠢᠨ᠎ᠠ᠃
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Because he had seen that he loved reciting the Scriptures and their explanations.
Our Lord spoke from the Law and the evil one dared
To speak with him from a Psalm in the second contest.
The Son of God recited from Moses against the evil one,
But he [Satan] began reciting from David like an expert:
"Thus it is written: 'He will command his angels concerning you,'
And 'They will pick you up in their arms,' and you will not be hurt,
And your foot will not get tripped up on a stone; if you are
The Son of God, throw yourself: you will not be hurt."
Again, our Lord said, "Thus it is written in the prophet:
'You shall not tempt the Lord, your Lord and your God.'
I am not tempting, and not falling, as you are saying.
Do not tempt, because I am not obeying."[32]

JACOB INTERROGATES SATAN

Truth is more beautiful than any beauty in creation,
And there is no other beauty like it in the world:
The truth of the one that created is his beauty and praise,
Whose beauty flourishes among both friends and enemies.
The prophets sang praise to him in the light of their revelations,
And friends spoke his mysteries in their books.
Satan, too, his tempter, while hating[33] him,

[32] Note the chiastic structure of the pronouns in this and the previous line. It is somewhat more explicit in Syriac: I…I…you…you…I.

[33] In this line, Jacob uses three words with *s* and *m*: ܣܛܢܐ (Satan), ܡܢܣܝܐ (tempter), and ܣܢܝܐ (hating).

ᠪᠢᠰᠢ ᠪᠦᠰᠢᠮ ᠲᠠᠨᠳ ᠬᠠᠵᠢᠭᠠᠷ ᠲᠤᠭᠤᠯᠤᠭᠰᠠᠨ᠂ 360
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ᠲᠠᠨᠢ ᠳᠤ ᠪᠠᠶᠢᠭᠠᠷᠠᠢ ᠭᠡᠵᠦ ᠪᠢᠴᠢᠵᠦ ᠪᠠᠶᠢᠨ᠎ᠠ᠃ 370
ᠪᠢ ᠲᠠᠨᠢ ᠳᠤ ᠪᠠᠶᠢᠭᠠᠷᠠᠢ ᠭᠡᠵᠦ ᠪᠢᠴᠢᠵᠦ ᠪᠠᠶᠢᠨ᠎ᠠ᠃
ᠪᠢ ᠲᠠᠨᠢ ᠳᠤ ᠪᠠᠶᠢᠭᠠᠷᠠᠢ ᠭᠡᠵᠦ ᠪᠢᠴᠢᠵᠦ ᠪᠠᠶᠢᠨ᠎ᠠ᠃
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Was answering him with his mysteries and their explanations.[34]
Here from friends, there from enemies, are all explanations,
All readings, all interpretations about the Savior!
Here is Satan clearly explaining his mysteries:
The people just closed their ears from understanding.
Come, Jew, hear from his enemy what he was saying to him,[35]
His tempter, clearly reciting his mysteries!
Or hear the prophets speaking about his revelation,
Or read Scripture, and right there you will find him.
Or come, receive teaching from Satan,
For he is your fellow conspirator, so hear him lovingly.
It was a wonder that the slanderer recited
From a Psalm to the Christ, while deceiving him and tempting him.
O rebel! Where have you read in the Book of Jasher?[36] 2Sam 1:18
And what has the Psalm written for you to learn like a student?
At what time have you had a break from evil things,
That you might read and learn that Psalm you are interpreting?
You can neither read nor write,
But traps and hidden nets are yours.

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[34] Cf. Ephrem, *Virg.* 12.5.3: "He jumped from the question to the interpretation" (ܗܘ ܕܟܐ ܡܢ ܫܐܠܬܐ ܠܦܫܪܢܐ).

[35] For Jesus using Scripture in debates with the Jews and with Satan, see Ephrem, *Virg.* 15.5.3–6.

[36] *The Book of Jasher* is referred to in the Hebrew Bible in Josh 10:12 and 2Sam 1:18. In the latter place, the Peshitta has the same expression that Jacob uses here, but for the former biblical passage, the Peshitta has "the book of praises" (ܫܒܚܬܐ ܘܐܡܪܬܐ). Jacob is referring here to the Psalms, as he does elsewhere with this expression (Albert, *Juifs*, I 258); cf. Payne Smith, col. 407, s.v. ܐܡܪ, mng. 3.

ܒܝܬ ܡܫܝܚܐ ܕܥܠ ܡܪܝ ܫܒܚ ܟܬܒ 67

How, now, have your recited the Psalm with its interpretation
To the Son as a teacher of true things?
Why are you teaching and tempting while deceiving?
For teaching with deception in it is not heard,
Nor does anyone hear truth, when its speaks
Something deceitful: stop with the interpreting!
It is written: "You shall not tempt the Lord, your Lord and your God."
Let us learn true things from the book that is true!

PREAMBLE TO THE THIRD CONTEST

Satan was ashamed before our Savior in the second contest
But again was hastening to the fight from which he would be ashamed.
He repeated a fall, but defeat was not enough for him,
And he troubled himself to possess a third fall.
In the first contest, he fell, but that was not enough for him;
He was ashamed again in the second, but still he threatened.
He was desiring another contest, the third,
And lead the Son to a high mountain, as it is written.
He [the Son] allowed himself to go with him willingly:
He did not lead him unwillingly, with force.
The mighty Son humbled himself for that rebel,
And, as he wished, he gave him opportunity to do battle with him,
For the evil one to lay all his traps and his pleasures,
To bring however many ambushes he had against the Savior,
To launch and exhaust however many arrows he had,
To conclude all the efforts of his art,
To finish out all the means of his deception.
He would not leave any trap unset,

ܐܡܪ ܠܗ ܠܐ ܕܥܒܕܘܗ ܟܡ ܩܪܒܘܗ:
ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܝܕܥ ܐܢܐ ܡܢ ܐܝܟ ܐܬܐ ܗܘ ܒܫܥܬܐ 400
ܐܠܐ ܐܒܐ ܒܠܚܘܕܗ ܡܫܟܚ ܐܢܐ ܕ ܒܫܡܝܐ:
ܗܟܢ ܐܦ ܐܢܐ ܐܬܝ ܠܟ ܐܡܪ ܠܟ ܐܠܐ ܐܢ ܐܬ ܥܡ ܟܠ ܝܘܡ ܐܢܐ ܗܘ ܠܟ ܒܫܡܐ ܕܝ ܐܒܝ ܘܐܡܝ ܘܐܚܝ ܘܐܚܬܝ ܘܒܢܝ ܘܒܢܬܝ ܘܐܒܐ ܕܝ

Nor any snare of his nets unhidden.
For this reason, the Son of God was persevering with him
As he was tempted, that he might come to shame by any means.
In every victory and every contest, the Christ was humbling himself,
That he might prevail and conquer everything with his humility.
When the man-killer was weakened in the second contest
And dared to do a third on a high mountain,
He poured out lying shadows on the earth
And filled the mountain with his false illusions:
He depicted images of cities and towns,
And had kings dwell [there], and he set up army chiefs.
He arranged and set up nations in places here and there,
And showed there the glory of kings, a great spectacle.
He heaped up the riches of rulers on their ranks,
And filled the place with thrones and dominions:
Nations that worship their gods in their territories,
And all the peoples that clap their hands to their idols;
Assemblies that worship nothingness in their places,
Priests of the nations bringing up offerings to goddesses:
Gold to no end and silver heaped up without scales,[37]
Glorious garments, coins, and precious stones:
All kingdoms with their glories and riches
In their places, regions of rule, and nations.
He showed the Son riches, treasures, and all the wealth,
And being humbled, our Lord consented to see these things.

[37] That is, so much that it cannot be weighed in scales.

ܐܠܐ ܡܢ ܫܡܥ ܒܟ ܡܪܬܝܐ ܘܠܐ ܐܫܟ ܟܐ׃ 425
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ܡܥܣ ܒܪܐ ܐܪܐ ܕ ܟܚܒܐ׃ 356
ܒܟ ܐܡܐ ܗܘ ܐܢܐ ܒܐ ܒܪ ܐ ܒ׃ 430
ܐܡܬ ܫܟ ܒܐ ܒܐ ܒܐ ܐ ܐ׃
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Had he not been willing, he would not have seen when he [Satan] showed it to him,
But because of his humility, he saw these things.
As the evil one wanted to show, our Lord saw,
That he might show him that he was not desiring his deceptions.

SATAN'S REASONING FOR THE THIRD CONTEST

So Satan stood on the high mountain with our Savior,
And showed him nations, kings, and their possessions;
He said to him, "All these things, they are mine!
Fall and worship me! Take it all for yourself, if you want."
Rebellion with boundless tyranny,
Iniquity with measureless audacity:
That he dared to say to the Son of God: "Fall and worship me!"
In a terrible contest full of trembling and great wonder.
Because he had humbled himself to have a contest with the strong man,[38] Mt 12:29// Mk 3:27// Lk 11:21
The rebellious one thought that perhaps he would win, if he fought hard.
He threw himself into a great contest, the third one,
Inasmuch as there was force in him to act boldly against the victorious one.
He made him conscious of the worship of nations, wanting to return
The Son to the house of his father, if he was a son, as was supposed. Lk 3:23
He was thinking, "If he is a son, he will accept it.

[38] See also line 19 in the homily below. The Gospel verses given above, using the same word that Jacob does here (ܒܛܫܐ), are from the Parable of the Strong Man, the phrase "strong man" pointing to Satan. (In the aforementioned verses, the Harqlean version uses ܒܥܠܐ, but the Peshitta and the Old Syriac, where it exists [Curetonianus for Mt, Sinaiticus for Mk, both for Lk], have ܒܛܫܐ.)

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ܐܡܝ ܒܪܝ ܬܬܐ ܩܡ ܐܢܐ ܗܘܐ ܒܢܝ:
ܒܬܬܐ ܟܐ ܐܠ ܟܠܡܐ ܕܐܬܟܢܝ ܐܢܐ ܗܘܐ ܐܡܪ ܠܝ
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What should I do to him, because he will want what is his and will not let it go.
First I should offer the worship of the nations at the going price,
I should get the price going from me, if they allow me.
If he worships me just once, when I have coaxed him,
He will be thinking of me instead of all the nations' worship."
The evil one spoke concerning the dominions that were his,
And then our Lord showed zeal while rebuking him.
The heir was saddened over the plundered possession of the Father,
And he became strong to bring back the captives from the captor.[39] Eph 4:8, 2Tim 2:26
He understood that he spoke concerning the dominions that were his,
And he grieved that they were held captive away from his Father.
O rebel! They were not yours: do not boast!
Rather, they were captured by you, and the captives will be carried away from you!
Had they not been willing to be yours, they would not have been;
They are the Father's, but by their will they have been enslaved by you.
Why do you dare say they are now yours?

[39] Cf. Jacob's presentation of this theme based on the Eph 4 text in his homily on the Ascension: Kollamparampil, *Asc.*, line 114 and the surrounding context, and also Ephrem, *Virg.* 14.1.4.

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ܐܠ ܬܫܬܟܚ ܠܝ ܐܠ ܬܫܬܟܚ ܠܝ ⁘
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For they will not be abandoned to be yours in the future.
Get back,[40] Satan, for you have acted wrongly toward God: Mt 16:23
Let go of his possessions and depart, because they are his!

SATAN'S DEFEAT AND DEPARTURE

Then Satan fell swiftly like lightning, Lk 10:18
And the angels moved to glorify the Son of God.
Here was that fall our Lord mentioned:
"I was watching Satan fall like lightning." Lk 10:18
He depicted that fall with the lightning's swiftness,
Because the evil one fell in that third wondrous contest.[41]
Right when he heard our Lord cry out, "Go, Satan!"[42]
He fell like lightning when a cloud casts it from itself.
Swiftly, rapidly, and fearfully
Did Satan fall, because the Son of God had rebuked him.
He had been thinking that the Christ did not know who he was,
But [then] he saw that he knew him, and he feared and fell
like one defeated.
Right when our Lord called him by name, "Go, Satan!"
Right then his haughty spirit of treachery fell!
He had not been thinking that he knew him from his be- Jn 8:44
ginning,
But [then] he saw that he knew him and embraced the fall
in his fear.
In the first contest, he approached like someone con-
cerned,[43]

[40] This expression is almost exactly the same as that used by Jesus to Peter in Mt 16:23, which is the subject of an entire homily by Jacob (McCollum, *Simon Peter*). For this line, R. also has a variant that brings this line into verbal agreement with line 500 below.

[41] R. has "Because the evil one fell and was cast down in that third contest."

[42] Cf. lines 500, 514.

[43] Cf. line 201 above.

ⵏⵏⵏ ⵜⵉⵏⵎⵍⵍⵉⵙⵏ ⵜⵉⵎⵓⵔⵜ ⵜⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵏ

And in the second, he was urging him to glorify him,
And in the third, [he pretended] that he would grant him great riches,
Assuming he was deceiving our Lord in the three of them.
Like an glorious angel of light he met our Lord, 2Cor 11:14
And did not want to show that he was Satan.
But the Son of God, who knew him even from eternity,
Did not show[44] that he knew him from the beginning,
But met him in humility and simplicity,
And the evil one thought that he [Jesus] had been deceived and did not know him.
Except when our Lord said, "Go, Satan!"
He [Satan] did not perceive that he knew he was Satan,
But he was shaken the moment he saw that he knew him,
Marveling at him: how humbly he fought,
How he did not want to show himself as knowledgeable,
And how he endured in temptation without growing weary.

ARRIVAL OF THE ANGELS TO SERVE AND WORSHIP JESUS

Right when the slanderer fell, the angels approached,[45]
Serving the Son of God, as it is written. Mt 4:11
After the Unique One's contests came service to him
From the angels, as Matthew the scribe says.
As he was fighting in his humility with the wicked one,

[44] Note the contrast of the verb "show" in this line with Jesus as subject, and in line 509 with Satan as subject.

[45] For the angels meeting Jesus upon his Ascension, see Kollamparampil, *Asc.*. lines 331–354, 385–464, and 473–474, 477–478.

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515 ᠥᠯ ᠠᠴᠢᠶᠠ ᠪᠤᠢ ᠠᠪᠤᠭᠰᠠᠨ ᠬᠡᠪᠡᠴᠦ ᠪᠤᠭᠤᠯᠠ ᠪᠤᠢᅃ
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ᠲᠡ ᠴᠢᠯᠠᠭᠠ ᠠᠮᠤ ᠪᠤ ᠪᠣᠯᠵᠤ ᠣᠳᠤᠰᠤ ᠠᠭᠤᠨᅃ
ᠪᠡ ᠬᠣᠭᠣᠭᠣᠭᠴᠢᠶᠠᠨ ᠬᠡᠮ ᠬᠥᠯᠥ ᠬᠣᠭᠣᠭᠣᠭᠴᠢᠶᠠ᠄

The [heavenly] forces[46] were onlookers hidden above.
But he was not granting the Father's indication[47] to the [heavenly] forces,
That they should help the Son in the contest he was in,
Nor was the Son battling in the power of his divinity,
For he emptied himself and thus was abased to contend. Phi 2:7
In the form of a servant, which he had taken from within the womb,
He prevailed in the contest humbly, because it seemed good to him.
He did not allow the angels to serve him,
Nor did he show what his power was, while he was being tempted.
The servants of his Father stood far away to watch him,
The [heavenly] forces and archangels in wonder,
Jealous, terrible, trembling,
Mighty, although not [yet] commanded to serve.
But right when our Lord humbly completed his contests,
The angels approached, serving him in great wonder:
Not because he won, but because he had humbled himself —
Though he is victorious — to be tempted within the struggle.
The angels marveled at that great sight they saw,

[46] This word, plural here, is commonly used to refer to angels; cf. SL 447–448. Incidentally, in *The Book of the Translator*, a classified Syriac-Arabic glossary, Elias of Nisibis, in § 1.4, the section "On the names of angels and demons" (ed. de Lagarde, *Praetermissorum Libri duo* [Göttingen, 1879], p. 6), the Syriac word in the plural is, not surprisingly, rendered with Arabic جنود, "soldiers, army;" while, interestingly, there the word in the singular is said to mean ذو المنظر المهوّل "of terrible appearance" in Arabic.

[47] The Syriac word here is ܐܡܪܐ, a notable word used by Jacob and others with some frequency, but one that has yet to be systematically studied.

ܫܡܥܘ ܗܘ ܣܬܟܠܐ ܕܒܬܪ ܒܚܠܡ ܀
ܠܐ ܡܢܩܠ ܗܘ ܕܡܢ ܒܝܬ ܐܠܗܐ ܕܣܬܟܠܐ:
ܒܪܟܘܬ ܥܡ ܟܚܐ ܕܒܐ ܒܠܒ ܗܘ ܀
ܐܠܐ ܕܣܠܐ ܒܝܬ ܐܠܗܐ ܕܐ ܡܬܐ ܗܘ:
ܒܡܢ ܬܬܐ ܗܘ ܐܠܐܣܟܐ ܒܟܒ ܒܝܘ ܀
ܟܒ ܟܠܝܢ ܒܗ ܗܘ ܟܬܒ ܗܘ ܒܟ ܡܫܝܚܐ: 361
ܡܢ ܟܠܝܗܘ ܡܨܛܠܡ ܟܠ ܒܡܩ ܟܒ ܀
ܐܠܐ ܟܩܠܐ ܡܟ ܗܘ ܒܩܘܡ ܟܠ ܐܡܡܥܐ:
ܐܠܐ ܐܝ ܫܡ ܣܠܐ ܒܡܟ ܒܟ ܡܢܐ ܀
ܒܡ ܡܟܐ ܡܗ ܗܘ ܟܬܒܘܬ ܒܐܟܘ ܒܫܘܒ ܟܒ:
ܫܬܟܠܐ ܘܟܟ ܫܢܐ ܒܟ ܐܡܡ ܀
ܒܟ ܠܗܘܡ ܒܟ ܒܣܟ ܒܟ ܒܐܡܡ:
ܒܟ ܟܒܡ ܒܟ ܐ ܡܡܒ ܟܡܡܡ ܀
ܟܡܒ ܡܠܐܟ ܘܡܒܘ ܡܢ ܡܨܛܠܡ:
ܐܟ ܟܠ ܒܐ ܐ ܡܟ ܒܐܡܡ ܀
ܐ ܟܠ ܒܐ ܐ ܗܘ ܗܘ ܒܐܡܡ ܗܘ:
ܒܟ ܐܛܐ ܗܘ ܢܐܢܐ ܗܘ ܟܡ ܠܟܘ ܀
ܐܟ ܡܠܐܟ ܟܡ ܫܘܢ ܟܐ ܒܐ ܒܣܐ:

And crowds were moved with praises, wonderful in their worship.
They shouted and sang joyfully to one another with every blessing,
Joyful shouts,[48] worship, and praises.
Satan, who had been tempting, fled and the angels remain[49]
At the service of the Son of God, according to their nature.

CONCLUSION: JESUS THE VICTOR FOR OUR VICTORY

Now let us draw near with the sons of light;[50]
Let us offer up praise to the Son, who was willing to be tempted.
For our sake our Lord set out into[51] the world,
And it is more fitting for us than for the angels to praise [him].
For he was acquiring victory for humanity,
And for this reason he became man, that he might teach them
With what weapon they should meet the opponent,
And with what power they should extinguish brutal pains.
For this reason he fought three contests,

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[48] Bedjan gives in his text a word that means "flower, blossom" (ܪܘܥܝܐ), but, as his note indicates, R. has "shouts of joy" (ܪܘܥܬܐ), which belongs to the same root of the second verb in the previous line according to Bedjan's text, but *not* according to R., which has for that line, "They cried out and brought to one another every blessing." Nevertheless, the reading "shouts of joy" still seems preferable.

[49] That is, they had been serving him before the temptations, stopped during that time, and now again resume their natural function before the Son of God.

[50] See again in line 567 below.

[51] SL s.v. also cites Bedjan II 598.9 and III 565.20.

ܐܠܗܐ ܩܛܠ ܚܩܪܬ ܒܢܝ ܥܩܒ ܘܫܘܒܚ ܠܗ׃
ܐܡܪ ܠܗ ܡܛܬܐ ܗܘ ܕܐܢ ܟܠ ܟܘܬܟ ܐ׃
ܟܠ ܐܟܬ ܟܠ ܩܛܠ ܟܠ ܐܩܟܠ ܐ׃ 545
ܕܡ ܫܠܘ ܘܡܛܠ ܗܘ ܫܐܠ ܠܐ׃
ܟܠ ܐܫܩܠܗ ܒܟ ܐܟܐ ܐܡ ܘܫܛܢ׃
ܐܡܪ ܗܘ ܡܢ ܩܡܘ ܟܫܐ ܘܬܢ ܢܐܘ׃
ܢܩܫ ܫܐ ܠܐ ܟܟܢ ܒܪܟ ܘܢܛܠ ܗܘ׃
ܫܟܘ ܐܘܡ ܐܢܫ ܕܢܐ ܡܢ׃ 550 362
ܐܡܪ ܠܐ ܩܫ ܠܐ ܠܠ ܘܢܘ׃
ܐܒܐ ܟܫ ܟܟܬܢܐ ܫܐ ܗ׃
ܫܐܟ ܢܐ ܕܢܐ ܒܟ ܐܢ׃
ܟܡܐ ܡܐ ܢܐܘ ܐܢܟ ܟܟܢܒ׃
ܟܡܐ ܡܐ ܫܐ ܒܩܫ ܩܕܢܬ׃ 555
ܫܟܘ ܐܟܐ ܒܪ ܐܟܐ ܒܢ ܐ׃

That he might teach you to defeat three pains full of death:
At the beginning of the contest, great hunger and self-denial,
As love of the belly[52] and intemperance were beaten;
In the second contest, the love of praise as something despised and rejected,
As his soul clung to the dust in humility;
In the third, love of riches and power as something
Overthrown and trampled by one that loved righteousness.
Flee now from the worship of intemperance
And from pride, if you have acquired righteousness,
And from everything that gives pleasure to the slanderer,
That you may be mixed in with the beloved band of the sons of light.
Cleanse yourself from possessions with humility,
And come, be praised by the angels, inasmuch as you are beautiful.
For you the Son of God was made low, that he might teach you the struggle:
Blessed is the Victorious One who was victorious in his struggle for those who were vanquished.[53]

The homily on our Lord's fight with Satan is ended.

[52] Cf. perhaps Rom 16:18 and Phi 3:19, though the language is not precisely the same.

[53] Cf. the first line of the following homily.

ܘܢܚܘܪ ܐܪܛ ܐܟܠ ܫܩܐ ܫܚܬ ܫܡܐ܀
ܚܫܘܒ ܒܙܐ ܙܘܫ ܐܛ ܫܘܫܬܐ:
ܒ ܫܡܫܫܐ ܢܫܩ ܒܢܫ ܫܐܠܗܐ܀
560 ܚܙܐ ܒܐܘ ܫܠܗ ܫܒܫ ܢܫܩ ܫܚܫ:
ܒ ܢܫܐ ܢܫܐ ܟܚܙ ܚܫܫܐ܀
ܚܫ ܒܐܟܐ ܢܫܩ ܟܐ ܫܒܚܟܗ:
ܫܫܐ ܒܫ ܫܒܐ ܠܐ ܒܢܐ ܙܫܐ܀
ܚܢܫ ܐܝ ܫܐ ܫ ܫܚܟ ܐܐܠܗ:
565 ܫ ܢܫܐ ܫ ܐܫ ܙܫܒܐ ܚܙܫܐ܀
ܫ ܒ ܫ ܠ ܫܒ ܐܠܫܚܙ ܒ ܚ:
ܐܢ ܫܟܗ ܚܫ ܢܫ ܫܫܚ ܙܚ ܢ ܐ܀
ܐܙܟ ܢܫ ܫ ܫ ܚܫܫ ܫ ܚ:
ܐ ܐܫ ܚ ܫ ܫ ܫ ܫ ܐ ܫ ܐ ܐ܀
570 ܟ ܐ ܒ ܟ ܐ ܐ ܚ ܐ ܐ: 363
ܚ ܐ ܫ ܐ ܫ ܚ ܟ ܫ ܫ ܟ ܫ ܟ ܫ ܟ

HOMILY 126: THE SECOND HOMILY ON OUR LORD'S FIGHT WITH SATAN

HOW JESUS FOUGHT WITH SATAN AND WHY

Blessed is the Victorious One who came down to help the vanquished,[1]
Prevailed in the struggle, and laid hold of the victory wreath with skill.
He had seen the evil one put on the crown and win in the contest,[2]
Seen Adam broken, cast down, and made a derision.
The Merciful One came down to help in the struggle
The frightened foot that slipped from the fight.
The King's Son went out from his Father's place to aid
The beaten soldier, who retreated before his pursuer.
And so he would not be victorious with royalty in the contest,
He had put on the outfit of a servant,[3] to prevail over the one that was prevailing.
For had he not put on the outfit of a servant when he was fighting,
His authority would have been praised and not the fight.
In this, our captor was defeated more with weakness,
Because he [Jesus] fought[4] in the battle with the form of a servant,[5] not that of a king. Phi 2:7

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[1] Cf. line 571 of the previous homily.

[2] As the next line makes clear, the "contest" in view here is that in Gen 3 between Satan and Adam.

[3] The language is not exactly the same, but the reference must be to Phi 2:7, as in line 14.

[4] See SL 931, s.v. ܩܛܠ, *peal* mng. 2, for this meaning.

[5] Cf. line 530 of the previous homily, which, with the Peshitta, has ܕܡܘܬܐ for "form," but Jacob uses a synonym in this line, ܐܝܟܢܐ (in construct here); the Greek has μορφή.

B 126

ܒܫܡ ܐܒܐ ܘܪܘܚܐ ܩܕܝܫܐ

ܐܡܝܢ .ܣܠܐ.

ܒܫܡ ܐܒ̈ܐ ܘܒܪܝܐ ܘܪܘܚ ܩܘܕܫܐ.

610

1 ܡܙܡܘܪ ܐܘܕܝ ܠܕܘܝܕ ܒܫܡ ܝܗܘܐ׃
ܥܠ ܟܠ ܡܕܝܢܬܐ ܕܐܠܗܐ ܕܚܝܐ׃
ܘܡܢ ܥܩܬܐ ܕܡܘܬܐ ܢܦܨܝ ܠܝ ܘܐܦ ܚܝܐ׃
ܘܡܢ ܒܝܬ ܠܒܝܐ ܢܫܬܕܪ ܒܗ ܘܐܬܒ ܕܡܐ׃
5 ܒܫܡ ܝܫܘܥ ܢܝܗܐ ܥܐ ܕܟܠ ܝܘܡ׃

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ܐܦ ܪܘܚܐ ܩܠܝܠܐ ܒܗܢܐ ܥܡ ܐܕܡܐ׃
ܒܟܠ ܙܒ̈ܢ ܫܐܠܬܐ ܥܡ ܡܐ ܐܢܐ ܒܥܝܬ ܥܐ׃
ܐܦܠܐ ܐܠܐ ܒܫܘܪ ܣܒ̈ܪ ܥܒܝ ܢܘܟܪܝ׃
ܘܠܐ ܐܫܬܘܕܥ ܒܐܝ ܕܡܢܐ׃
10 ܡܐܢ ܕܒܪ ܐܡܪ ܥܐ ܒܪܟ ܥܐ׃
ܢܐܟ ܠܐ ܐܡܪ ܡܐܢ ܕܒܪ ܡ ܡܐܦ̈ܐ׃
ܘ ܫܐܠܬܐ ܡܐ ܥܒܕ ܥܐ ܠܐ ܐܫܬܘܕܥ׃
ܐܦ ܫܠܡ ܡܢ ܫܘ ܫܘܡ ܕܫܡܫܐ׃
ܒܟܐܦܐ ܕܒܪ ܒܠܐ ܕܢܫܐ ܠܐ ܕܫܐܠܬܐ׃

Our Saviour had wondrous contest with Satan,
For he battled with him in weakness, but won and overthrew him.
Forty days he fought, and nights,
But he did not employ his divine authority.
The strong one[6] set an ambush[7] for his power using his weak body, Mt 12:29// Mk 3:27// Lk 11:21
But he battled in poverty and defeated his opponent.
The proud fool that rose up against humanity
Has been defeated by humanity in a constant contest.
Our Lord's contest with Satan was a human one:
Let no one say that he was fighting divinely.
Had he battled in his divinity, as he could have,
Who in his creation would have arrayed in battled against him?
And would Satan have fought, except with a body,
And he would not have felt any shame if he had been defeated by a bodiless [being]
Where there was an opportunity for the evil one to fight,
There he battled, and was defeated all the more.

JESUS LIKE DAVID FIGHTING GOLIATH; ADAM'S DEFEAT

Warlike was that Son of David, skillful in battle,
Who took up a despised weapon[8] and went out against Goliath. 1Sam 17

[6] See also line 461 of the previous homily.

[7] For ambushes (the same word as here, صمّانا, but in the plural) surrounding Jesus at the time between the Crucifixion and the Resurrection, see Thomas Kollamparampil, *Jacob of Sarug's Homilies on the Resurrection*, The Metrical Homilies of Mar Jacob of Sarug 5, TeCLA 14, hom. II 61.

[8] The "despised weapon" is, of course, the mere stone he used to kill Goliath.

ܘܐܝ ܠܝ ܒܪ ܐܢܫ ܕܝ ܐܬܝ ܒܗ ܡܠܟܐ: 15
ܘܟܕ ܫܡܥ ܗܪܘܕܣ ܐܬ ܟܠ ܕܒܪ ܗܢܐ ܫܡܥ ܒܗ ܡܠܟܐ ܘܒܥܬ ܠܡܩܛܠ ܐܬ ܟܠ ܝܠܕܐ ܕܒܝܬ ܒܝܬ ܠܚܡ ܘܐܬܝ ܠܗ ܡܠܐܟܐ ܕܝܘܣܦ ܒܚܠܡܐ ܘܐܡܪ ܩܘܡ ܣܒ ܝܠܕܐ ܘܐܡܗ ܘܗܪܘ ܠܡܐܪܥ ܐܝܣܪܝܠ ܡܝܬܘ ܐܢܘܢ ܕܒܥܘ ܢܦܫܐ ܕܝܠܕܐ ܘܩܡ ܘܣܒ ܝܠܕܐ ܘܐܡܗ ܘܐܬ ܠܐܪܥܐ ܕܝܣܪܝܠ ܐܝܟ ܕܡܝܬ ܗܪܘܕܣ ܘܗܘ ܒܥܐ ܕܢܦܫܐ ܕܝܠܕܐ ܡܝܬܘ ܘܩܡ ܘܐܙܠ ܠܐܪܥܐ ܕܝܣܪܝܠ ܐܝܟ ܕܡܝܬ ܗܪܘܕܣ ܘܗܘ ܒܥܐ ܕܢܦܫܐ ܕܝܠܕܐ ܡܝܬܘ ܘܐܬ ܟܠ ܝܠܕܐ ܕܒܝܬ ܒܝܬ ܠܚܡ ܘܐܬܝ ܠܗ ܡܠܐܟܐ ܕܝܘܣܦ ܒܚܠܡܐ ܘܐܡܪ ܩܘܡ

He did not battle with the warrior in a king's outfit,[9]
Nor did the Son of David with Satan in his divinity.
He took up the outfit of a simple shepherd as he went, Zech 11:15
And in his fight he symbolically represented the Chief Shepherd.
For David, too, was king when he fought,
Just as the Christ was God when he was tempted.
David did not battle with the chosen authority of a king,
And neither did our Savior prevail with the dominance of his divinity.
In this battle between the Philistines and the Hebrews
It symbolically represented the fight of the whole world with Satan.
Let us see the world in the people quaking before the warrior,
And Satan in Goliath threatening the Son of the Hebrews.
The Son of David was eager, like David fought,
And went out to battle, not with authority, but with wisdom.
He resisted the evil one with weakness, like [David did] Goliath,
And the nations escaped, like the Hebrews, from enslavement.
Adam's Lord came down to the contest in Adam's guise,
That he might renew that struggle in which Adam was defeated;
And on account of those things with which Adam had been conquered,
Adam's Lord acted in his contest to make him a victor.
Because a servant asked in Eden to be a lord,

[9] King Saul outfitted David with his own armor, but David did not take it to the fight with Goliath (1Sam 17:38–39).

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ڵڵڵ ڕڕ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڕ ڕڵڵڕڕڵڵ؞

35 ڕڵڵڕڕڵڵ ڕڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ:
ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ؞
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ڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڵڵڕڕ ڕڵڵڕڕڵڵ:

40 ڵڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ؞
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45 ڕڵڵ ڕڵڵڕڕڵڵ ڵڵڕڕ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ:
ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڵڵڵ ڕڵڵڕڕڵڵ؞
ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ:
ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ؞
ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ: 613

50 ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ؞
ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ:
ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ؞
ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ ڕڵڵڕڕڵڵ:

A Lord came down and became a servant for the sake of his servant.
Instead of a man wanting to seize divinity,
God came down with man to be man.
Because Adam was desirous in Eden for the tree,
Our Savior wanted to refute desire with his fast,
And because the introduction for sin came about through food,
He conquered it with restraint and expelled it from humanity.
Just from this time the Valiant One began his contest,
That the Son of Perdition might be conquered by that with which he had conquered,
And it was also right for him to be wounded with the blow he struck,
And for the killer of man to die with the killing he killed with.

SATAN PREPARES FOR THE FIGHT

The opponent saw the Athlete of Truth standing in the struggle,
And he readied himself to fight strongly.
The evil one had both hope and dread when he began,
And although he was fearful, he encouraged himself for the fight.
When the smell of a body hit him, he hastened to the contest;
He drew near to fight, held back the dread of divinity.
Arrows wounded the evil one before the fight,
But he audaciously dared to wage a contest.

93 ⁘ ⁘ ⁘

He heard the watchers[10] who had announced his birth,
And also paid attention to the Magi and their offerings.
And more, he heard the voice of the Father at the river,
And after these things, he was insane, like one brazen.
When he had approached, he stretched out a hand, and it touched the body;
He was strengthened to have a contest in confidence.
Perhaps, my brothers, he had ceased from all [other] contests,[11]
That he might fight in that contest for victory.
He gathered his tribes at his bivouac and set up his camp;[12]
He summoned his legions, appointed his battle lines, and arranged his troops all around.
He readied his armies, convoked his ranks,[13] prepared his companies;
He assembled his troop, and his throng[14] arrived from every side.

---

[10] A common way to refer to angels (cf. Dan 4:13, 17, 23); it appears in this homily also in lines 400, 427, 436, and in many other homilies, such as Kollamparampil, *Asc.*, lines 118 and 460. There are two Syriac dialogue poems, one with Zechariah, one with Mary, in which a "watcher," the angel Gabriel, takes part: see texts 5 and 6 in Brock, صُحَقِ حِسُلًا. On the term more broadly, see R. Murray, "The Origin of Aramaic عِيرٍ," *Orientalia* 53 (1984): 303–317; McVey, *Ephrem*, p. 229 n. 36; J. J. Collins, "Watcher," in *Dictionary of Deities and Demons in the Bible* (New York: Brill, 1995), 1681–1685; and most recently, Angela Kim Harkins, Kelley Coblentz Bautch, and John C. Endres, S.J., eds., *The Watchers in Jewish and Christian Traditions*. (Minneapolis: Fortress, 2014).

[11] Cf. line 97 below.

[12] Jacob uses the same idiom in Bedjan V, p. 202, line 14.

[13] R. has a different word here, "cohort," which occurs just below in line 85.

[14] The word here, while not always having negative connotations, is also used elsewhere of demons, as well as heretics (see references in SL 1546, s.v. هَهوُا, mng. b2).

95 ؞ڕڵڕ ڕڕڕ ڕڕڕڕڕڕڕڕڕ ڕڕڕڕڕ ڕڕڕڕڕ

All his cohorts[15] came to his aid from every corner:
Hideous fiends, demons unfit in their forms.
The lie swelled up and incited the dry pieces of bark[16]
To start a fight with a flame wearing a body.[17]
Sin went out like a storm against the ends [of the earth]
To gather brushwood for a fight of flames.[18]
Weeds, thorns, and brambles, broken reeds, came, 2Kgs 18:21, Isa 42:3, Mt 12:20
That their futility might wage war against the fire.

SATAN RALLIES HIS DEMONS

Satan drew near to incite his forces,[19]
Like a general to his battle lines at the fight.
"Come, my forces, from every side, like skilled [soldiers] —
A new contest has found me today — lest we be defeated in it!

---

[15] For the word used elsewhere of demons, see SL 517, s.v. *ṭulqā*, mng. b.

[16] For ܡܟܦܘܩܐ in Jacob, SL 1374 I 138.6, V 125.11, 304.8, 657.2. A related word in later Hebrew (*qəlippāh,* see Jastrow, *Dictionary*, p. 1377) is used for a class of demons; see further Louis Jacobs, "The Uplifting of Sparks in Later Jewish Mysticism," in Arthur Green, ed., *Jewish Spirituality from the Sixteenth-century Revival to the Present*, (New York, 1987), 99–126.

[17] The Syriac expression ܚܨܝܦܐ ܕܢܘܪܐ (with the adjective feminine in agreement with ܓܫܡܐ "flame") follows a common incarnational terminology in Syriac. For this metaphor of "putting on a body," see Murray, *Symbols*, 310–312, and Sebastian P. Brock, "Clothing Metaphors as a Means of Theological Expression in Syriac Tradition," in M. Schmidt, ed., *Typus, Symbol, Allegorie bei den östlichen Vätern und ihren Parallelen im Mittelalter* (Eichstatt, 1981), 11–40 (15–18).

[18] These two lines are somewhat obscure, but "sin" seems to be Satan, who gathered his demons like brushwood and knew that they would be consumed, as with a flame (the word is singular in Syriac, but I have made it plural for English euphony), in the coming fight with Jesus.

[19] Cf. lines 135ff. of the previous homily.

ⵍⴰ ⵍⵍⵓⵃ ⵜⵃⴰⵔⵎ ⵙⵜⵜⵓⵙⵜⵓⵔⵜ ⵏⵜ ⵜⵜⵓⵏ: 85
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Release your hands from all [other] fights in any corner,
And come, let us with skill labor diligently in just this one!
Come, gather together, use cunning, and be strong;
Bind your company together, lest you be scattered as usual.
Go up from the chasms, pits, and caves!
This is the quarrel for the whole world: let us [otherwise] be idle in it!
Let there be quiet in the four corners until we win;
[But] let our skill not vanish elsewhere:
If peace should reign a little, do not grieve,
For we have time to make an uproar as we will.
If the creation has a rest from us, it is not laziness [on our part]:
This is the battle in which all of creation will be conquered,
Lest you think that, because we are not working, peace will increase,
For our quiet now will bring about weeping,[20] if we win.
Do not mourn! Rather, the bearing women are in labor;
There will be time enough for us to kill their children with the sword!
Do not put off or put an end to devastation,
Because the purpose of our gathering is to increase damages!
Do not be in fear if the adultery the world ceases,
Because when we win, we will destroy holiness.
Do not grieve there if there is peace in the place,
Because after our contest, the towns will be laid waste of their inhabitants.

[20] Bedjan's text has ܚܡܐ ("weeping"), with a variant from M ܫܒܝܐ ("captivity").

99 ؞ڪ٭ ٭ڪ ٭ڪ ٭ڪ٭ ٭ڪ٭ ٭ڪ٭

Neither be delayed with soothsayers to deceive people,[21]
Nor recite incantations from amulets in the present days.
Neither be bound by oaths to enchanters,
Nor be enticed with magic formulas toward magicians.
Do not [*vacat*][22] assuaging, but you conquered.
Also, do not rise with the departed[23] you have not ruled,[24] 1Sam 28:7–8
And do not bow down to images of the dead who have slept.
Do not show shadows to the one who wishes for it;
Neither chirp nor coo falsely.
That we might have dominion over visible things, if we are victorious,
Have no need of shadows with their respective images.
For our party will speak[25] face to face when we have won:
Here is the struggle for the whole world: fight for it!
It is one to two that we will have ruled or been ashamed:
If we are victorious, it is nothing that I conquered Adam,
And if I conquer him, I will boast over the victory!

---

[21] Lines 119–130 are not in the Mosul copy, and Bedjan gives only the text of the Vat. manuscript.

[22] As just noted, the Vat. manuscript alone has this line, but it is missing something here, four syllables, to judge by the meter; Bedjan simply marks the lacuna, and no suitable conjecture comes to mind. Since CFMM 132 agrees with the Mosul copy in lacking lines 119–130, it offers no help here.

[23] Specifically, a dead person summoned from the underworld.

[24] The import of this phrase here is not clear.

[25] Bedjan's text has "fill" and marks the verb as doubtful. With a small change, ܡܡܠܠܝ, we can read "speak." The verb's being plural is a *constructio ad sensum* (for the multiple members of "our party").

لا إلاه إلا هو الحي القيوم:
120 ولا تأخذه سنة ولا نوم له ما في السماوات وما في الأرض من ذا الذي يشفع عنده إلا بإذنه يعلم ما بين أيديهم وما خلفهم ولا يحيطون بشيء من علمه إلا بما شاء وسع كرسيه السماوات والأرض ولا يؤوده حفظهما وهو العلي العظيم:
125 لا إكراه في الدين قد تبين الرشد من الغي فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم:
الله ولي الذين آمنوا يخرجهم من الظلمات إلى النور والذين كفروا أولياؤهم الطاغوت يخرجونهم من النور إلى الظلمات أولئك أصحاب النار هم فيها خالدون:
130 ألم تر إلى الذي حاج إبراهيم في ربه أن آتاه الله الملك إذ قال إبراهيم ربي الذي يحيي ويميت قال أنا أحيي وأميت قال إبراهيم فإن الله يأتي بالشمس من المشرق فأت بها من المغرب فبهت الذي كفر والله لا يهدي القوم الظالمين:
617

For another struggle a crown is preserved for every athlete.
In this (contest) the one who wins will take up (the crown) and be crowned with it.
Look, he has come to make war for the world I have conquered!
He wants to lift up the foot that is worn out from the fighting;
He wishes to avenge Adam, whom I killed.
If he defeats me, he will doubly avenge all that I inflicted upon him;
On behalf of the athlete I tore to pieces and threw down, he will fight!
He will renew the struggle, in order to give a crown to the vanquished;
To reverse my victory, he has roused a quarrel for fighting.
To scoff at me, he attacks me in the fight:
Accompany me, my ranks, that together we might enter the struggle with him!
Come, let us be one [group] in which is found a myriad of armies,
And let us be united in the struggle as warriors!

SATAN ASSUMES HIS VICTORY BECAUSE JESUS HAS A BODY

The whisperer[26] drew near and set his hand against the athlete;
He tried his power in vain hope for victory.

---

[26] The word here (ܛܪܘܥܐ < Greek ταραχή) is common in the Syriac version of the book of Proverbs (19:7, 26:21, 26:22, 26:28, a different underlying Hebrew expression in each case), where the sense seems generally to be that of a smooth talker. Jacob uses the word in Alwan, *Création*, IV 175 about the serpent in the Garden of Eden narrative: "the whisperer came in and planted divisions in that wedding-feast," the following line with the semantically similar and supporting verbs "whispered" (ܫܩܪ), "lied" (ܟܕܒ), and "deceived" (ܐܚܝܠ).

135 أجابه الأسد: لا أعلم شيئًا عن هذا الأمر.
فقال له الفأر: إن كنت لا تعلم شيئًا عن هذا الأمر،
فلماذا تأكل لحوم الحيوانات؟
وكيف تجرؤ على أكل لحوم الحيوانات؟
140 فقال له الأسد: إن الله قد خلقني هكذا،
وأعطاني أسنانًا حادة ومخالب قوية،
لكي أتمكن من الحصول على طعامي بسهولة.
فقال له الفأر: إن الله قد خلقني أيضًا،
وأعطاني أسنانًا حادة ومخالب قوية،
145 لكي أتمكن من الحصول على طعامي بسهولة.
ولكنه لم يخلقني لآكل لحوم الحيوانات،
بل خلقني لآكل الحبوب والفواكه.
فقال الأسد: إن الله قد خلقني لآكل لحوم الحيوانات،

He reached and touched him, grabbed and seized him,
then feared and left him;[27]
He turned away so as not to battle, and returned, [still]
intent on the fight.
He stopped, looking for a favorable opportunity for deceit,
That he might battle with him, where possible, using his
skill.
In the struggle surrounding him, the evil one was uncertain
What he should do, ignorant of why he was so afraid.
He was being carried onto fearful thoughts every day,
And being blinded in smoke from his thought.
He was being pulled about with tall waves from his
mind,
Afraid to do battle, frightened not to do battle.
Because he heard that he was the Son of God, he was
scared indeed,
Yet because he had touched his body and seized his
corporeal form, he took courage.
He was threatening the humanity that was visible,
And because the divinity was hidden, he was attacking.
In the fearsome struggle for forty days he was doubtful,
Not knowing whether he would lose or win.
He saw that Christ had begun fasting at the start of his
struggle,
And he found an opportunity from which to learn
about the athlete.
He began looking as he thought with cleverness:
Unless this which I have attempted bends,[28] it is not
humanity.

[27] The English translation is meant to mimic the abundance of verbs (six!) in this line and their progressive cadence.

[28] That is, Satan has made initial contact with Jesus and, if Jesus is agreeable to Satan's overtures, Satan will know that he is merely human.

ⴰⵎⵀⵍⵍⴰ ⵢⵉⵀⵓ ⵀⴰⵜⵜⴰ ⵜⵓⵙⵉ ⵀⴰⵜⵜⴰ ⵜⵉⵎⵣⵡⵔⵜ: 150
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If he is [only] a body, the fast will weaken him with its duration;
I should not be wearied: let me wait and see what happens.

JESUS' FAST AND MOSES' FAST; SATAN'S FIRST TEMPTATION

The athlete of iniquity had hung the struggle he was engaged in on the hope
That, using the fast, he could fight the faster.
But the victorious one took away the opportunity from the contender,
Lest he boast, because he did not even conquer his body in the battle.
With only the power of humanity he did battle with the strong man,
That that rebel might be defeated with weakness.
The Lord of Moses did not become shining like Moses, Ex 34:29
Lest the slanderer become frightened and not fight.
The servant who has seen the Father was only lightly alight,[29] Jn 1:18
And the Son who is completely in his Father, humble, hungered. Lk 4:2, Jn 14:11, Eph 2:7–8

Moses looked behind the Father and shone, Ex 33:23
And it is a great wonder that he who was from [the Father's] bosom was not burning brightly. Jn 1:18

[29] This phrase at the end perhaps reflects the thought of Ps 2:12, but the language (the verb, in particular) is different. The psalmist there speaks of anger "kindling a little;" here Jesus' anger is not directly in view, and the verb used has to do with fire still, but in the sense of glowing and shining (as in the previous line), not directly in the sense of burning and consuming. Nevertheless, if Jacob intends a slight reminder to Ps 2:12, readers are to keep in mind that Satan is treading on dangerous territory in approaching Jesus for a fight. The likelihood of the allusion is strengthened by the fact that the verb in question of Ps 2:12 does occur a few lines later (183) with the same sense as here.

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ⵜⵜⴰⵏⵉⵏⵜ ⵜⵜⴰ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵜⵜⴰ ⵜⵜⵓⵔⵜ ⵜⵜⴰ ⵜⵜⵓⵔⵜ.

The prophet fasted forty days and it is not recorded
that he hungered,
But the Lord of the prophets hungered for that same
number, because he was willing.
He did not show his divinity in the struggle he was en-
gaged in,
Because he wished to conquer by using the humanity
that had been conquered.
He was willing and so he hungered and grew weak; he
was exhausted like a weakling;
He fainted from hunger and was sleepy from the weary
wakefulness he willed.
He incited the evil one to come down, that he might be
confounded in the contest;
He gave him an opportunity in his weakness, until he
caught him.
He hungered in the flesh that he might despise[30] those
who were oppressing him,
And he showed that his nature was from Mary, in that
he hungered.
Hunger opened a door for the evil one to fight,
For had he not seen him [Jesus] weary and hungry, he
would not have gone to battle.
The accursed one found the chance for his deceit,
That he could catch the faster with hunger and deride him.
He made use of the skill he had conquered with before,
For he wanted to seduce him with food, as [he did to]
Adam.

[30] Jacob is making a wordplay: the words "flesh" and "despise" are both built of the consonants *b-s-r*.

أَوحَىٰ مَعَهُم رُسُلٌ هُوَ بِمَا لَدَيهِ عَلِيمٌ وَحَقٌ:
185 وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرضَ بِالحَقِّ ۖ
لَا شَكَّ هُوَ أَعلَمُ بِمَا يَقُولُونَ حَولَهُ:
وَيَومَ يُنَادِيهِم فَيَقُولُ أَينَ شُرَكَائِي الَّذِينَ
كُنتُم تَزعُمُونَ فِي الدُّنيَا فَادعُوهُم الآنَ:
190 فَيَدعُونَهُم فَلَا يَستَجِيبُونَ لَهُم وَيَرَونَ
العَذَابَ وَيَتَمَنَّونَ لَو أَنَّهُم كَانُوا
مُهتَدِينَ فِي الدُّنيَا فَلَا يَنفَعُهُم ذَلِكَ:
620 وَيَومَ يُنَادِيهِم فَيَقُولُ مَاذَا
كُنتُم تَعمَلُونَ فِي الدُّنيَا فَلَا
195 يَستَطِيعُونَ أَن يَتَكَلَّمُوا بِشَيءٍ إِلَّا
أَن يَقُولُوا مَا كَانُوا يَعمَلُونَ فِي
الدُّنيَا وَيَقُولُونَ لَو أَنَّ
اللَّهَ هَدَانَا لَهَدَينَاكُم
وَلَكِنَّهُ أَضَلَّنَا فَأَضَلَلنَاكُم:

He armed himself with the weapon he had previously vexed humanity with,
Only to be put to shame in the battle he had conquered in.[31]
He drew the bow with which he had won every contest,
That Jesus might be wounded with the same arrow that had struck Adam.
He sent neither serpent nor Eve[32] to the true one,
Because the task he had approached was not one for messengers.
A great journey was set for the angel of iniquity,
And he did not ask another to take care of his task.
He came himself — another was not brought in —
He neared our Lord to tempt him, like Adam.
He began talking (although) no one had demanded that he speak;
He began with his usual custom in tempting.
At the start of the story the fool spoke according to himself,
And the first arrow he had he directed that he [Jesus] might be wounded with it.
He began saying, "If you are the Son of God,
Command that you should have bread, and eat on account of your hunger."

SATAN'S AFFECTED CONCERN FOR JESUS' HUNGER AND HIS WORDS TO JESUS

O Satan! It did not belong to you that your Lord hungered:[33]
Who set you up to care about one that hungered?
Where and when has the good eye ever been seen in you,[34]

---

[31] That is, in the same kind of battle in which he had previously emerged victorious, this time he turned out the loser.

[32] The words "serpent" and "Eve" are very much alike in Syriac (and other Aramaic dialects).

[33] Cf. line 223 in the previous homily.

[34] Cf. line 220 in the previous homily.

200 ئەگەر هیچ کەس نەیەوێت ئەو ڕاستییە ببینێت:
ئەگەر هیچ کەس نەیەوێت گوێ بۆ هەڵێنجانەکەم ڕابگرێت،
هەستەکانم ئەو ڕاستییە دەبینن کە هیچ زمانێک ناتوانێت
ئەگەر هیچ کەس نەیەوێت گوێ بۆ هەڵێنجانەکەم ڕابگرێت،
لە خۆیەوە هیچ شتێک نابینێت:
205 وەک ئاسۆیەک هەموو ڕەنگەکانی خۆی
ئەوسا ئەگەر هیچ کەس نەیەوێت ئەو ئاسۆیە ببینێت
هەڵە نییە کە ڕەنگەکانی ئاسۆ
ئاڵا هەڵبژێردراوەکە کە هیچ کەس نایبینێت
هەتا ئەو کاتەی ئاسۆ خۆی نەیەوێت ڕەنگەکانی خۆی ئاشکرا بکات.
210 ئەگەر هیچ کەس لە ئێمە ئەو ڕاستییە نەبینێت
هیچ هەڵە نییە ئەگەر هیچ کەس ئەو ڕاستییە نەبینێت
خۆم ئەمەم دەزانی کە هەیە هەتا
621 هەتا ئەو کاتەی هیچ کەس نەیەوێت گوێ بۆ هەڵێنجانەکەم ڕابگرێت،
هەستەکانم ئەو ڕاستییە دەبینن کە هیچ زمانێک ناتوانێت
215 ئەگەر هیچ کەس نەیەوێت گوێ بۆ هەڵێنجانەکەم ڕابگرێت،
ئە هەڵێنجانەکە ئەگەر هیچ کەس نەیەوێت ببیستێت:
هەتا هەتا ئەو کاتەی هیچ کەس نایبینێت
ئەگەر هیچ کەس نەیەوێت ئەو ڕاستییە ببینێت:

And, hey, since when have you been someone concerned for fasters?
Are you merciful, or perhaps rather wicked and a murderer,
Benevolent, or rather envious, the friend of the fraudulent?[35]
Whom have you nourished, out of all who were under your diligence?
Perhaps Adam, whom you withheld from his delights?
Why are you concerned more than everything that Jesus should eat,
And what is your cause for concern about his hunger?
This would have been simple for our Lord, if he had wished —
And that he did not do it [was simple], lest he obey his opponent —
For he did it later on, when he wished,
And he satisfied thousands, to confound the slanderer more; — Mt 14:13–21// Mk 6:31–44// Lk 9:10–17, Jn 6:5–15
For it was easy for him to change stones into bread,
Just as he turned water into wine thereafter.[36] — Jn 2:1–11
When Satan became the one commanding, our Lord did not obey;
It was also this that the evil one had considered:
"If he commands it and the stones become bread in the wilderness,

[35] The letter ܣ occurs several times in these two lines and they cumulatively carry a noticeable auditory effect when the lines are read aloud.

[36] Bedjan edited Jacob's homily on that subject as Hom. 167 (V 480–494). Ephrem, too, refers to this miracle in the context of discussing the Temptation (*Virg.* 14.11.7). Unfortunately, the text of this stanza is partly missing, but in line 6 we find Jesus reclining with his disciples at the wedding, and then "In Cana he changed the water [into wine]" (ܒܩܢܐ ܚܡܝܗܝܢܐ ܥܣܟ ܗܘܐ).

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
220 فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ
وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ
225 أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ
يُولِجُ اللَّيْلَ فِي النَّهَارِ
وَيُولِجُ النَّهَارَ فِي اللَّيْلِ
230 وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ
آمِنُوا بِاللَّهِ
وَأَنْفِقُوا مِمَّا
جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ
فَالَّذِينَ آمَنُوا مِنْكُمْ

He will be enslaved to our authority, because he will be doing my command."
He was contriving only to command him in some way
To lay hold of him, dominion that was not his.
O rebel, companion of Zimri, who murdered his master, 1Kgs 16
You are going to tire yourself out, although you are not going to win the fight.
This is not Adam whom you killed in Eden with the fruit,
It was the Son of God, clothed in a body, and he will kill you!
The evil one set this trap, our Lord's hunger,
That with food he might destroy the fast of the athlete of truth.
"Command the stones to become bread, if you are the creator.
Why are you hungry? Satisfy yourself, if you are the sustainer.
Make bread for yourself and show your power, if you can;
Regain strength from your gift, if you are the giver."

JESUS' RESPONSE

The athlete did, after this, show his power;
He came that he might lead his entire way of life in humility.
He was clothed in serenity within the contest and was not easily angered,
That he might be victorious using skill and wisdom, not authority.
He undertook a gentle struggle to render the opponent powerless;
He did not act with strength (as he could have) over the fight.
He bound the flood of iniquity as the sand does the sea;

622
235 هەمیان خۆی بەستەوە و بەرەو میسر بەڕێ کەوتن.
ئیبراهیم تەمەنی سەد و حەفتا ساڵ بوو کاتێک گیانی هەڵکێشا و مرد،
کۆچی دوایی کرد و گەیشتە لای گەلەکەی خۆی.
کوڕەکانی ئیسحاق، ئیشمائیل و عیسۆ
گۆڕەکەیان لە ئەشکەوتی مەکپێلە لە نزیک مامرێ
240 لە زەوییەکەی عەفرۆنی کوڕی سۆحەری حیتی
لە بەرامبەر مامرێ هەڵکەند،
ئەو زەوییەی کە ئیبراهیم لە حیتییەکان کڕیبوو.
لەوێ ئیبراهیم و ژنەکەی سارە نێژران.
لەوێ ئیسحاق و ژنەکەی ڕیبەقا نێژران،
245 لەوێ لیئا نێژرا.
ئەو زەوییە و ئەشکەوتەکەی تێیدا
لە حیتییەکان کڕدرا.
ئیبراهیم لەگەڵ حیتییەکان
لەوێ نێژرا.
250 ئیبراهیم تەمەنی سەد و حەفتا ساڵ بوو،
کاتێک گیانی هەڵکێشا و مرد،
کۆچی دوایی کرد و گەیشتە لای گەلەکەی خۆی.
کوڕەکانی ئیسحاق، ئیشمائیل و عیسۆ
گۆڕەکەیان لە ئەشکەوتی مەکپێلە لە نزیک مامرێ

Instead of a struggle, he prepared a dispute[37] by which
he might be brought low.
Moses' Lord began repeating Moses' words,
To show that he was the Son and not an outsider.
He brought no other weapon to fight with,
But used the instruments from his Father.
The evil one was burning because of the fight surrounding him,
And our Lord was reciting the words of the Book and deriding him.
The wicked one was seething in insanity in the quarrel he started,[38]
But the Son, Christ, was softly reciting the Scriptures.
The rebel was stirred up like a storm over the temptation,
But Jesus was humbly teaching in whispers, not shouts.
"It is written," he said, "that not in bread and water alone
Is life found for people from God:
For all the words that the Lord has said are life,
And a person can live without bread, if he is wise.

[37] This word (ܘܘܥܐ) is used here precisely as in Jewish Palestinian and Jewish Babylonian Aramaic for homiletical discussion and biblical interpretation (Michael Sokoloff, *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period*, 2d ed. [Ramat Gan and Baltimore, 2002], 156; ibid., *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods* [Ramat Gan and Baltimore, 2002], 354–355); cf. Wilhelm Bacher, *Die exegetische Terminologie der jüdischen Traditionsliteratur*, pt. 1 (Leipzig, 1899), pp. 25–28; pt. 2 (Leipzig, 1905), pp. 41–43. Ephrem also uses the word in this context, saying, "For Satan in a quarreling dispute // Is as at home as a fish in water" (ܐܲܡܲܪ ܥܲܢܢܵܐ ܚܲܝܲܐ ܒܲܬܪܵܐ ܕܲܚܕ ܥܲܒܕ ܒܲܪ ܫܘ // ܕܲܒܘܥܵܐ ܒܲܝܬ ܡܘܫ ܚܲܝܲܐ, *Virg.* 14.2.5–6). (The word ܒܲܝܬ appears in these homilies of Jacob at 82.145; 126.102, 143, 262.)

[38] This is the same Syriac word (in a different form) as that used in line 260 and translated "surrounding."

255 ؟كيف حالك اليوم يا صديقي العزيز؟
623 ؟أين كنت البارحة لم أرك في المدرسة
لا أعلم لقد ذهبت إلى المدينة مع أبي.
؟لماذا ذهبت إلى المدينة
260 ذهبت لأشتري بعض الكتب.
؟ما هي الكتب التي اشتريتها
اشتريت كتاباً عن تاريخ الحرب العالمية الثانية.
؟لماذا تهتم بالتاريخ
265 لأنني أريد أن أصبح مؤرخاً عندما أكبر.
؟ما هي الكتب التي تقرأها الآن
أقرأ الآن كتاباً عن حياة الرسول محمد.
؟هل هو كتاب جيد
نعم هو كتاب ممتع ومفيد.

Nor does life reside in bread not from stones,
Because in the Son, the Word, the body which you see exists.
In the word of the Lord is life for all life;
Bread is superfluous and not necessary for me."

SATAN'S DEFEAT IN THE FIRST CONTEST AND MOVE TO THE SECOND

The athlete fell in the first struggle in which he fought
And the arms of his hands[39] were broken by the fall.[40]
He saw that Christ was not using hardness,
And he took heart again and got aggravated about the fight.
He reached out and seized him, getting arrogant in his audacity,
That he might fly with him and see his power, if he would meet him.
The true one flew with the false where he wished,
That in every contest he [the false one, Satan] might be conquered, because he had exalted himself.
He was conquered in the wilderness, so he went to a cultivated land to fight there;
He changed the place so there would be a relief for his fighting.
He was confounded in the wasteland, so he directed himself to go toward the town;
He reached the city, our Lord with him, at the second contest.
He went up and stood him above the pinnacle of the holy temple,
That he might frighten him with the fearsome height he saw.

[39] This expression also occurs at Gen 49:24, but in a completely different context than the present one.

[40] The language is not exactly parallel, but this line calls to mind 1Sam 5:4, where the (statue of the) Philistine god Dagon, in a temple at Ashdod, was found facedown with his hands and head broken off in the presence of the Ark of the Lord.

270 أهلا حكيما وكم هي قائقا صفير سنتا:
وتحتا هتلا مأم قيئا وها ستا أيه
حقتلا وهنا أسه سئاا حقتهي سنتا:
هي ئمنه أمهوه كسما ولا سعس كه
بقلاكسلا حبا مبها تاتمهه هه:
275 ؟ناأتاتا ها وتخا وتبوه هي هقتحا
سوه كعمسا وحقعتاا لا هتمسس:
ولمه تاكتت ب هتمتمز كلا أصهعا
أمهه كحت ب هعهتلا حيوهبتهاه:
وكهه هتا سكه ل أنه كه 624
280 هنس هنئا كم وكلا لامط وبحا:
وحقلا وتي تمسكت وها كلا تاعهتكه
سد وها حبحا ولا كه حمسا وتمتهه هه:
سكف أناا وحهتهه بقاعا تهتا
حتا وها حسوحا ماتر ئارلا كمتلا قنحا:
285 هلها كعبيدا وهنئ هقت حبا وتاتي
هكه أمقت حتلا هي صفا وقتلا قوعا:
وبقتوه وها حتوهطا وسا وطلا هلها

The evil one in his duplicity roused a second dispute,[41]
Because he saw that he [Jesus] had overcome him in the first dispute.
He wanted to imitate that teacher of true things,
And he, the enemy of truth, spoke with him in proverbs.
He saw that he [Jesus] had used Moses when he began to speak,
So he [Satan] began reciting from David before our Lord:
"Throw yourself from this very place, if you are he;
In this [way] show that you are Christ, if you will not be harmed.
For look: it is written, 'He will command all his angels concerning you,
That they should bear you in their arms wherever you go.'
If you fall, they will carry you: you won't be damaged,
Because they are commanded to watch over all your paths.
If you are the Lord, look: he will appoint the angels for your aid,
And your foot will not stumble on a stone, if you jump.
Nothing written in prophecy errs,
Do not be in doubt: Fall, if you are the Son of God!"

SATAN AS INTERPRETER OF SCRIPTURE

Beautiful is the discourse you are preaching, Satan,
And very firm stands the interpretation you are giving.
Who has grafted truth with your lying
(Because not even David has interpreted the matter better than you)?
A true voice has spoken from a broken reed,
A sweet melody from a lute with entangled strings!

[41] See the note on line 255 above.

ܐܟܝ ܫܡܥ ܒܢܐ ܒܝܢ ܟܠܟܠܗ ܐܠ:
ܠܐ ܒܫܐ ܕܐ ܒܚܦܝܢ ܒܢܐ ܫܡܗ ⁘
290 ܪܒ ܒܡܙ ܕܐ ܟܠܢ ܒܙܬܐ:
ܐܚܩܠܐ ܟܠ ܟܡܐ ܗܢ ܐܙܐ ⁘
ܫܘܒ ܒܚܟܡ ܟܠ ܫܟܠ ܐܐ ܚܙܐ ܒܐ:
ܐܙܟ ܢܠ ܒܟ ܐܐ ܟܠ ܠܐ ⁘
ܐܒܐ ܢܥܒ ܟ ܐ ܟܢ ܐ ܒܐ:
295 ܚܐ ܫܐ ܒܥܫ ܐܝ ܐ ⁘
ܐ ܠܡ ܐ ܟ ܒ ܒܚܠܐܩ ܟ ܥܩ ܚ:
ܒܥܡܠ ܚܒ ܠܐ ⁘
ܐ ܐ ܟ ܐ ܐ ܟ ܐ ܐ:
ܒܥܩܒ ܐ ܟ ܐ ⁘
300 ܐ ܢ ܐ ܐ ܐ ܐ ⁘ 625
ܐ ܢ ܐ ⁘
ܐ ܐ ⁘
ܐ ⁘
305 ⁘
ܐ ⁘
ܐ ⁘
ܐ ⁘

Shall we call you or the nature's deceiver or a new teacher
And an expert scribe skilled in the books of prophecy? Ezr 7:6, Ps 45:2
No one from among the prophets has interpreted better than these things [you have said],
For even Moses, if he heard you, would marvel at you!
At what time did the fight cease from humanity
And your concern be interpreting books in reading?[42]
If you would sit just a little while and rest at the reading-place,
Your mind would be clear, and you become an eloquent interpreter.
The truth has touched you: it is not from you that your mouth has spoken,
As was the case when Saul, the borrowed prophet,[43] 1Sam 19:20–24 prophesied.
No one has found anything in their reading better than this;
Necessity compels you to return the Son's mysteries to him.
The truth required not to be covered by the liar,
And it gave him what was its own, as he was hoping he would win.

JESUS' RESPONSE FOR THE SECOND CONTEST, SATAN'S DEFEAT

Again Christ answered the evil one concerning these things:
"It is written, 'Do not test your God.'"
He cast an arrow at him and shut his mouth, based on what is written:
"You shall not test the Lord your God."
Satan heard and slackened his grip in the controversies,

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[42] This word, which also occurs in the following line and again in 320, is particularly applied to the reading and study of the Bible. See, for example, the places cited at SL 1409.

[43] That is, he was only a prophet for a time and not a genuine member of the group.

310 ⵎⵓⵃⴰⵎⵎⴰⴷ ⵙⵙⴰⵏ ⵎⵓⵃⴰⵎⵎⴰⴷ ⵏⵜⵜⴰ ⵏⵜⵜⴰⵏⵉ:
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵉⵎⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏⵉ ⵜⵜⵡⴰⵔⵔⵉⵜ⵽
ⵓⵔ ⵉⵍⵍⵉ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵏⵜⵜⴰⵏⵉ ⵏⵜⵜⴰ ⵏⵜⵜⴰⵏⵉ:
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵏⵜⵜⴰⵏⵉ ⵏⵜⵜⴰ ⵜⵜⵡⴰⵔⵔⵉⵜ⵽
ⵙⵙⴰⵏ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵏⵜⵜⴰⵏⵉ ⵏⵜⵜⴰ ⵉⵍⵍⵉ ⵜⵜⵡⴰⵔⵔⵉⵜ:
315 ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰ ⵜⵜⵡⴰⵔⵔⵉⵜ⵽
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵏⵜⵜⴰⵏⵉ ⵏⵜⵜⴰ ⵜⵜⵡⴰⵔⵔⵉⵜ:
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ⵽
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ:
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ⵽
320 ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ:
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ⵽
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ: 626
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ⵽
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ:
325 ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ⵽
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ:
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ⵽
ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ ⵜⵜⵡⴰⵔⵔⵉⵜ:

Because Jesus' cleverness[44] had conquered [him] with reason.
But perhaps the evil one reproached himself because of
The fact that, though he brought something out from the prophets, it was of no avail:[45]
What has the Psalm, which I learned in vain, benefited me,
For while I was hoping to conquer with it, it turned out to be against me?
Bitter is my lot today, since I did not know
That reciting the prophets and their interpretation would become my end!
To my hurt have I relied on the Psalm in which I boasted,
And when I had learned it, he disputed it with me after I recited it."
The evil one had decided not to use Scripture again,
Up to this point [these things] are sufficient: that [he acknowledged,] "I recited but without benefiting [from them]."[46]
But when he had lost in the second contest, he prepared himself again
To deceive the Son with his knowledge of falsehood.
The dark one led the sun, beautiful with all its rays,
Who was covered with the cloud of a body and it did not burn up.[47]

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[44] In Gen 3:1 the quality of cleverness is attributed to the serpent, but here it is Jesus' cleverness that has overcome the clever Satan.

[45] In these two lines, there is a wordplay with the verbs for "reproached" (ܐܸܠܳܟܰܪ) and "was…of avail" (ܐܸܠܳܟܰܪ).

[46] In these last two lines there may be an intended wordplay between ܗܲܡ̈ܲ ("decided") and ܫܩܦ ("are sufficient"). The two verbs at the end of line 339 rhyme (ܠܰܫ, ܠܰܫ).

[47] This word (ܐܸܢܫܳܐ) sounds and looks rather close to the verb "to be made man" (ܐܸܬܰܒܰܪ), which is of course the idea brought to mind here with reference to "the body".

ܘܐܙܠ ܐܒܪܗܡ ܒܪ ܬܪܚ ܘܐܬܐ ܠܡܩܒܠ ܣܕܘܡ ܘܥܡܘܪܐ׃
ܘܐܡܪ ܐܢܐ ܐܡܪ ܠܟ ܕܠܐ ܐܚܒܠ ܠܡܫܚܬ ܠܥܠܡ ܒܪ ܠܐ ܢܫܬܐ׃
ܐܠܐ ܐܢ ܐܫܟܚ ܐܢ ܐܒܕ ܠܟ ܐܝ ܡܕܡ ܕܢܬܒ ܠܝ ܐܢ ܠܐ׃
ܘܐܡܪ ܐܒܪܗܡ ܐܠ ܢܗܘܐ ܒܠܒܟ ܐܝ ܡܕܡ ܕܢܬܒ ܠܝ ܐܢ ܠܐ׃
ܘܐܡܪ ܐܒܪܗܡ ܐܢ ܐܫܟܚ ܐܢ ܐܒܕ ܠܟ ܐܝ ܡܕܡ ܕܢܬܒ ܠܝ ܐܢ ܠܐ׃
ܘܐܡܪ ܐܒܪܗܡ ܐܢ ܐܫܟܚ ܐܢ ܐܒܕ ܠܟ ܐܝ ܡܕܡ ܕܢܬܒ ܠܝ ܐܢ ܠܐ׃
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ܘܐܡܪ ܐܒܪܗܡ ܐܢ ܐܫܟܚ ܐܢ ܐܒܕ ܠܟ ܐܝ ܡܕܡ ܕܢܬܒ ܠܝ ܐܢ ܠܐ׃
ܘܐܡܪ ܐܒܪܗܡ ܐܢ ܐܫܟܚ ܐܢ ܐܒܕ ܠܟ ܐܝ ܡܕܡ ܕܢܬܒ ܠܝ ܐܢ ܠܐ׃

He went up with him to a high mountain and they
reached its peak,
So that the evil one might fall from a high peak when
he was defeated.
The wretch [Satan] escorted that warrior over every struggle,
And as he was escorted, he did not rage at the fight.
He was not furious with Satan in the contest,
That he might give what was due to the constancy that
can conquer.
He did not rebuke the evil one, or finish the task as he
might have:
He was patient and was victorious in the struggle; he
worked his way.
Yet the evil one did not completely leave of exalting himself,
For later on he [Jesus] bound him [Satan] with a herd and confined him in the sea. Mt 8:28–33// Mk 5:1–20// Lk 8:26–39

SATAN'S ACTIONS FOR THE THIRD CONTEST

Then the wretch, having lost two contests,
Began flattering with a promise to weave [him] a crown.
His foot had slipped in his previous fight,
So he presented a bribe to take the price of victory.
He showed the form of places in prosperity
With lofty towns, cities, and nations in them.
He depicted orchards with all sorts of trees nearby,
Villages and gardens that flourish, full of everything good.
He drew lands, rivers, and even springs,
Towering mountains and valleys rich with all kinds of blooms.

627 ⵜⵎⵎⵉ ⵢⵉⵍⵍⴰ ⵉⵎⵎⵉⵙ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ:

345 ⵔⵔⵉⵖ ⵙ ⵜⵎⵣⵡⴰⵔⵓ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ

350 ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ

355 ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ

360 ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ
ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵏⵜⵜⴰⵏ ⵙⵉⵏ ⵜⵉⵎⵎⵉⵙⵉⵏ ⵏ ⵜⵎⵓⵔⵜ

He elicited and brought false illusions,
Being carried over various images in turn.
He pressed shadows in every form against each other,
Together with images[48] of every degree[49] in abundance.
He cast his lying sparks onto the earth,
That they might appear in various forms.
He gathered and brought forth armies of sparks,
Disturbed arrays and troops of deceit attached to him;
They seemed to be kings, extended battle lines, and generals,
Troops without end and groups in their languages.
"Kingdoms of the world and their glory he showed him"
Meant that he showed him every authority[50] in a depiction.
"All these things will I give to you, if you worship me,
For they are mine, and I have control of their majesty."
O Satan! Who has made you the father of kings,
And who has set you over lands and provinces?

JESUS' RESPONSE AND SATAN'S DEFEAT

Our Savior listened as the rebel was boasting
About lands, that they and their control were his.
He grieved over the slavery of humankind,
Which was yoked to him in tribute with dead images.[51]
The athlete turned himself against the strong man in the struggle:

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[48] This word and that in the previous line for "shadows" are related, both being connected to the root *ṭ-l-l*.

[49] Literally, "power."

[50] The word, which also occurs in lines 377 and 379, may also mean "majesty" or "province."

[51] These words reflect the religious and literary *topos* of railing against idols, but in the present context, "images" also hearkens back to Satan's just mentioned craft in conjuring false appearances.

ئەی هاوڕێ هەرگیز ئاسان مەبە بۆ کەسان:
365 ئەو هەڵبژێرە کە هەستی هاوبەشی هەبێ.
628 ئەو کەسەی لێکدانەوەی خراپ بۆ هەموو شتێک دەکات:
خەم لێی دوور مەکەوە و هەمیشە بیر لە ئەوە بکەرەوە:
ڕۆژێک دێت هاوڕێکانی خۆت بە دوژمن دەزانێت.
هاوڕێی خراپ هەرگیز ئاسوودەیی بۆ ناهێنێت:
370 هەمیشە لە ئاسۆی چاوەڕوانیدا هەتا هەتایە.
لێی دوور بکەوەرە و هەرگیز متمانەی پێ مەکە:
ڕۆژێک دێت هەموو نهێنییەکانت ئاشکرا دەکات.
هەرگیز ئەو کەسانە مەبە کە هەمیشە گلەیی و گازندە دەکەن:
375 ئەوانەی کە هەمیشە ڕەخنە لە خەڵکی دەگرن.
هەرگیز ئەو کەسانە مەبە کە هەمیشە بیر لە خراپەی خەڵکی دەکەنەوە:
ئەوانەی کە هەمیشە بیر لە خراپەی خەڵکی دەکەنەوە.
هەرگیز ئەو کەسانە مەبە کە هەمیشە بیر لە خراپەی خەڵکی دەکەنەوە:
380 هەرگیز ئەو کەسانە مەبە کە هەمیشە بیر لە خراپەی خەڵکی دەکەنەوە.
ئەوانەی کە هەمیشە بیر لە خراپەی خەڵکی دەکەنەوە.
ئەو کەسانە مەبە کە هەمیشە گلەیی و گازندە دەکەن:
ئەوانەی کە هەمیشە بیر لە خراپەی خەڵکی دەکەنەوە.
هەرگیز ئاگایان لەهەموو ڕۆژێک نەبێ:

He cast him down and broke him, hurled and overthrew him without pity.[52]
The heir awoke for his possessions that had been snatched away;
He gave judgment and retook them from the despoiler.
The son of the king went after his people who had been exiled;
He slew the army and brought back the captives from the captor. Eph 4:8
Go on, Satan! You have dared enough to resist:
It is written: The Lord alone should you worship and serve.
Even now the Lord of the prophets did not depart from Moses,
Lest there should be an opportunity for foreignness to come in.[53]
The Lord of the New was using something from the Old,
That he might show that he was spoken of in both of them.

THE ANGELS ARRIVE IN SERVICE AND PRAISE TO JESUS

Then the slanderer departed[54] from our Savior,
And just then angels came near and surrounded him in service.
The athlete was victorious and from the onlookers arose a clamor,

[52] Jacob uses a wordplay with "strong man" (ܚܲܣܝܼܢܵܐ) and "pity" (ܚܲܣܘܼܢܵܐ). On "strong man" see also line 19 of this homily and 462 of the previous homily.

[53] That is, it seems, lest Jesus should act differently than he had before by using some other weapon in the fight other than Scripture.

[54] See Mt 4:11. Jacob uses the same verb as the Old Syriac Sinaiticus translation here.

385 ڕۆژگار ئەوەندە بەسە بۆ هەموو شتێک؛
ئێستا ئەو کاتەیە مرۆڤ شادی بکات،
ڕێگەی باش بۆ خۆی بدۆزێتەوە.
629 چونکە خودا ئەو کارانەی پێشووی
سەرنجی ڕاکێشاوە لە ئێستادا.
390 هیچ شتێک نەماوە لە ڕابردوودا
کە ئێستا پێویستی بە ڕاستکردنەوە هەبێت.
ئەوەی ڕوویداوە ڕوویداوە،
بۆ ئەوەی ئەو شتانە ڕوویانداوە
بۆ ئەوە ڕوویانداوە کە خودا دەیەوێت
395 مرۆڤ لە بەردەمیدا بترسێت.
ئەوەی ئێستا هەیە پێشتر هەبووە،
هەروەها ئەوەی لە داهاتوودا هەیە
پێشتر هەبووە؛
خودا ڕابردوو دووبارە دەکاتەوە.

As they gave a crown of praises[55] to him who had performed victoriously,
For groups of watchers were gathered together on the high steps [of the amphitheatre]
To watch the struggle Christ fought for the world.
They crowded together and carried regalia[56] for the heavenly side,
Those who were watching the sights happening.
The court of heaven thundered with the powers
That had gathered to watch the contest within the depth.[57]
The spirits stood up in their dwelling places as they marveled,
Ranks of fire with legions of flame.
The groups were standing in quiet ranks and silent orders,
That they all might see how the struggle would turn out.
The fight was finished: Satan lost and Christ won;
All the ranks shouted praise for the Son who had conquered.
The spirits rejoiced at this victory they had seen occur;
Their groups thundered thanks to this grace that had been effected.
They were in distress for Adam because he had been found guilty,[58]
But they rejoiced because he was now victorious in our Lord and returned to life.
The vanquished fled from the victor who had cast down his crown.

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[55] This expression borrowed from the imagery of the combat arena occurs again in line 438. An inverted parallel to this expression, "praise of his crown" (ܫܘܒܚܐ ܕܟܠܝܠܗ), occurs in Ephrem's *First Discourse against Hypatius* (prose), in J. Overbeck, *S. Ephraemi Syri Rabulae Episcopi Edesseni Balaei Aliorumque Opera Selecta* (Oxford, 1865), p. 40, line 6.

[56] I have followed Bedjan's variant from M in the text.

[57] That is, the earth from the perspective of heaven.

[58] Words for guilt and defeat are of the same root in Syriac.

ئەو هەڵی کرد بۆ ئەوەی ڕێگای لێ بگرێت.

400 ئینجا ئەو ئەسپەی کە ئەژدەرهای لێ دەرچووبوو،
بەسەر ڕووباری سیروان دا ڕایکرد.
ئەو ئەسپە ئەوەندە خێرا بوو،
کە هەرگیز ئەسپی وا نەبینرابوو.
ئەو ئەسپە لە سەر ڕووباری سیروان
هەنگاوێکی هاوێشت و گەیشتە ئەوبەر.

405 ئەسپەکە ڕایکرد و ڕایکرد و ڕایکرد،
هەتا گەیشتە ناو دەشتێکی بەرین.
لە ناو دەشتەکەدا
ئەژدەرهایەکی گەورە هەبوو.
ئەژدەرهاکە کە ئەسپەکەی بینی،
بەرەو ڕووی هات و هاواری کرد.

630

410 ئەسپەکە کە ئەژدەرهاکەی بینی،
هەنگاوێکی هاوێشت و گەیشتە ئەوبەر.
ئەژدەرهاکە کە ئەسپەکەی بینی،
بەرەو ڕووی هات و هاواری کرد.
ئەسپەکە کە ئەژدەرهاکەی بینی،
هەنگاوێکی هاوێشت و گەیشتە ئەوبەر.
ئەژدەرهاکە کە ئەسپەکەی بینی،
بەرەو ڕووی هات و هاواری کرد.

415 ئەسپەکە کە ئەژدەرهاکەی بینی،
هەنگاوێکی هاوێشت و گەیشتە ئەوبەر.

The downcast got up because he had been aided by the
Son who pitied him.
The angels came near after all this to serve
Him who had been lowered and raised up his servant
from the contest.

HYMN TO JESUS

Maybe these things were being said by the angels
In their service then before the victor.
Blessed is the one that sent you, who compelled his
love and sent you to the earth,
That it might be blessed in you, because it has been cursed in Adam.[59] Gen 3:17, 12:3
Rest on high and peace on earth over those below,
Because in you the two sides that had been separated
came to peace.
With your victory, Lord, the vanquished who had fallen arose
And became a companion of the watchers of Eden, to
which he was returned.
Your struggle is a marvel, because you were fighting as
a victor
In the person of your servant, the vanquished who was
victorious thanks to you.
You were hidden in the heights and none of our family
was seeing you;
Within the depth, you fought like an athlete.
Hidden on high, revealed in the depth, but you are not
comprehended;
Powerful above, humble below, a marvel everywhere!
On the chariot on high you are praised, but you are not
comprehended,[60]

[59] Cf. Kollamparampil, *Asc.*, line 192.
[60] Cf. two lines above and also line 4 of the previous homily.

وأنا أعرف أن الأسد يعيش في إفريقيا.
ولكن ما الذي يجعله ملكًا:
هل لأنه أكبر الحيوانات؟
لا، ليس لهذا السبب.
420 إنه ملك لأن له قلب ملك.
وأنا أعرف أن له قلب ملك.
لأنه يحمي أصدقاءه ويدافع عنهم.
ويقاتل أعداءه بشجاعة.
ولا يخاف من أي شيء.
425 وهو أيضًا يحب أن يأكل الطعام الجيد.
ولكن لا يأكل أي شيء.
فهو يأكل فقط ما يصطاده.
وأنا أعرف أن الأسد يصطاد الغزلان.
وأنا أعرف أن الغزلان تأكل العشب.
430 ولكن لا أعرف ما هو العشب.
631 وأنا أعرف أن الأسد يأكل الغزلان.
ولكن لا أعرف ما هو الغزلان.
وأنا أعرف أن الأسد يأكل الحمار الوحشي.
ولكن لا أعرف ما هو الحمار الوحشي.

And on the earth you were willing to meet a struggle
from the rebellious one.

CONCLUSION AND FINAL PRAYER

The watchers served him who had been tested with a contest,
That he might aid those tested in their own contests.
The angels drew near and offered him a crown of praises,[61]
Because being a victor, he did battle so as to make us victorious.
O Son, who was rightly served by the angels,
May the crown of your grace come to my low estate as a gift from you.

The homily on our Lord's fight with Satan[62] is ended.[63]

[61] See also line 399 above and the note there.

[62] In R. (given as a note in Bedjan) the title is "On Our Lord's Temptation and on his Struggle with Satan."

[63] After this line in Bedjan's text, it is stated that there are 430 lines (ܩܠܝܠ̈ܐ), but that number does not match the actual lines as given in his edition.

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